

April 31, 1920.

The Living Church

Rev C. I. Atlicher Jr
19 June 20

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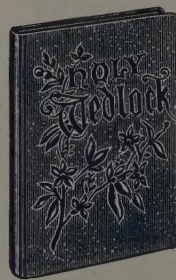
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NO. 23

EDITORIALS AND COMMENTS

Risen!

IF the miseries of the world were nailed with Christ upon the Cross on Good Friday, on Easter Day they are transfigured with the Resurrection light.

There is a temptation to view Easter as an end. Rather it is a beginning. In rising, Christ vanquished death and sin; yet men still die and sin is very powerful. He conquered Satan; yet the power of Satan is still exerted in all the world, to the great discomfiture of the true Christian.

Time is nothing in the eternal counsels. The centuries that have rolled between the Resurrection and the final triumph of all good over all evil seem very long; yet to the Mind of God they are nothing. Sin, death, Satan, were sentenced to death on Easter Day; but the execution of the sentence is not immediate. It is delayed that we may participate with Christ in His victory. Crucified with Him, all the conflict with evil in which we play our little part enables us to share in the victory. Easter would be only an event of the distant past if we had no real part in overcoming evil.

This is our comfort in the troubled days, in Church and State, in which we live. We are ever having our Good Friday—our suffering days, in which God seems hidden from us, in which His will does not clearly appear, in which we grope in darkness, or in which the powers of evil seem to have conquered. But, though we do not always see it, we are ever having also our Easter, if we are faithful in the few things that are given us to do.

We are misunderstood. Few are the men who are not. Now and then waves of bitterness seem to pass over the world. Everybody who does anything is assailed for it. To a sensitive soul that is a Good Friday. But the light of God's understanding shines into the heart. He knows. He sympathizes. And casting all our care upon Him, we have our Easter.

We are in pain. No one is free from it at some time. The great crowds that everywhere greet Mr. Hickson testify to the mass of the every-day suffering that is amongst us. Nobody is in perfect health. Everybody has severe pain some time. Herein we are united with our suffering Lord upon the Cross. But His peace that passeth all understanding can make an Easter in the midst of pain.

We are in tribulation. There are money anxieties. The cost of living doubles and our income does not. Poverty looms ahead. Debt, that seems worse than poverty, hovers over us, and there seems no escape. It is hard for a troubled mind to find its Easter. There is only one way. The perplexity may be brought to Him. Out of the deep He hears. He does not make life easy. He does not hold us from the Cross. Indeed there is no way to Easter except the way of the Cross. But He gives us the power to rise above the anxiety and to live a life of service in spite of it.

We are in affliction. A dear one has been taken to the waiting place within the veil. There has been a sudden wrench in life. Joy has gone. Hope has gone. The present is black and the future only gloom. But there comes amidst the sadness the Easter consolation. Because He hath risen, death has no permanent hold. We shall again see each other. We shall resume our life together face to face and soul to soul. Death hath no more dominion over us.

In the midst of all the cumulative misunderstanding and pain and anxiety and bereavement of the world, the risen Christ assumes the place of authority. He dominates. He directs the issue.

Christ lives. Humanity lives. Easter sends the glow of a new hope over the distracted world.

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ANSWERS TO CORRESPONDENTS

S. W.—We cannot suggest a particular book useful in preparing a general address before a miscellaneous body.



DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

LIFE'S PROBLEMS INTERPRETED BY
THE RESURRECTION

The Problem of Consolation

Sunday: St. Luke 24: 13-35

"Abide with us".

WE study the Resurrection as an historical event, the basis of Christian theology, or the answer to our deepest heart-hungerings in daily experiences. The first transformed the Apostles' despair into the highest type of courage, and gives the credibility of fact to their convictions; the second has given to us our Creeds; the third interprets the problems of life. The three are intertwined. There come days when each of us sets out for Emmaus sorely needing consolation. We never walk alone. There is One ever at our side, often difficult to recognize because in matters of apparently minor importance. The Master never leaves unanswered the prayer: "Abide with us."

The Problem of Sorrow

Monday: I St. Peter 1: 1-12

"A living hope by the resurrection of Jesus from the dead."

Sooner or later we tread the wine-press alone. One by one the dearest lives, the most precious companions, are called into the higher service. Sitting alone beside the silent

sea, we need the "living hope" assured "by the resurrection of Jesus from the dead". The problem of sorrow is solved by the empty tomb, and rests upon something beyond the scene of sense or time. In a voice of ineffable tenderness the Master asks: "Why weepest thou?" If that voice awakens in the silence of our hearts the conviction of the Resurrection, it will fill us with that living hope which reaches beyond the frontiers of this life, to find its satisfaction in the risen and ascended Lord.

The Problem of Continuity

Tuesday: St. John 20: 19-31

"Peace be unto you."

The Peace which Jesus brought into the Upper Room on Easter evening has a wider application. It interprets the meaning of life, spans the chasm of death, and reveals the reach of destiny. Jesus conquered death for humanity. He appeared in the Upper Room for you and me. By His Resurrection He won two victories: He brought death into subjection, and the human heart into captivity. In His Resurrection is "the whole alphabet of human hope". As the first cluster of purple grapes became the prophecy of the harvest, so the Resurrection is the first-fruits of those who sleep, and the prophecy of continuity. Christianity is based on two elements: the Person and the Fact, Jesus and the Resurrection. The One declares and the other assures us that the soul is not to the body what the flame is to the candle, but what the musician is to the instrument, living on though the instrument be destroyed. Let us think more of the preparation and less of the change.

The Problem of Forgiveness

Wednesday: St. John 21: 1-19

"Lovest thou Me?"

Religion is a matter of personal relationship between a man and his God. That relationship is impaired by sin, restored by forgiveness. The incident of sin is not erased, but cancelled, the guilt covered. It is all so personal that no figure of speech can adequately express it, but any one who has knelt before God with the burden of sin, and risen with that burden rolled away, knows what it is. In our reading it is seen in operation where the Master applied to St. Peter the test of true loyalty and discipleship: "Do you love Me?" That includes every essential. Three times St. Peter had denied His Lord, three times came the privilege of cancelling it with the pledge of love, and restoration by his risen Lord. As He restored St. Peter He ever waits to restore every follower.

The Problem of Daily Experiences

Thursday: Acts 26: 12-23

"I am Jesus whom thou persecutest."

Brother Lawrence in his *Practice of the Presence of God* reveals to us the secret of his discipleship, how he was able to identify every experience of his daily routine with God's presence and guidance. We feel assured that St. Paul never forgot the lesson taught him on the Damascus road of the Saviour's identification with the daily experiences of those who serve Him. It would restrain many a hasty word, prevent many an unkind act, and bring an inward calm if we could only realize this vital truth.

The Problem of Guidance

Friday: St. John 14

"He shall give you another Comforter, that He may be with you forever."

The risen Jesus is still working through the Holy Spirit. Through Him the local operation of Jesus becomes universal, and the temporary universal. The Church is not a widow mourning her Lord, but a Bride rejoicing in His presence. It is the deepest spiritual reality into which every believer can enter, and through which God offers constant comfort and companionship.

The Problem of Victory

Saturday: 2 Timothy 4

"Lo, I am with you always."

By steadfast obedience to Christ, St. Paul had kept the faith. To him the faith was not a speculative belief but a life. There is only one way in which the Christian can keep his faith from being clouded with doubts, and that is by obedience. "The crown of righteousness" was to him assured; it was in heaven where no mischance could befall it.

NOTES ON THE NEW HYMNAL—XVI

BY THE REV. WINFRED DOUGLAS

HYMN 155. "Ah, holy Jesus, how hast Thou offended". This famous Passion-tide hymn is an important enrichment of the Hymnal. Its appearance in an English translation completes an unusual cycle in literary history, for the hymn began as a devotional meditation in Latin by an Archbishop of Canterbury—St. Anselm. This eventually became the seventh of a collection from various Latin Fathers and later writers, which was long known as the "Meditations of St. Augustine". The ideas drawn from this source were clothed in German verse by the Lutheran pastor of Köben, Johann Heermann, during the agonies of the Thirty Years' War. He entitled his hymn, "The Cause of the bitter sufferings of Jesus Christ, and Consolation from his love and grace. From St. Augustine." Heermann was preëminently a singer of consolation; and it was his own triumphant faith which enabled him so to serve his fellow men. His little parish was repeatedly sacked by Wallenstein's troopers, just before he wrote this hymn, and all his personal property lost or destroyed. But neither the terrible distress of the times nor his own grave calamities and sicknesses could still the song of his hope. This particular hymn, with the solemn and impressive music written for it within ten years by Johann Crüger, speedily attained widespread fame on the continent, which was later increased by Bach's repeated use of it in the St. Matthew Passion and elsewhere. It has often been translated into English; but never satisfactorily until the appearance of the Yattendon Hymnal in 1899, where this version was printed over the initials of Robert Bridges, the editor. And so we have the thoughts of the great Archbishop of Canterbury at last appearing in the words of the English poet laureate.

One of the many merits of this version is its faithful preservation of the Sapphic metre, hitherto only inadequately represented in the Hymnal by "Lord of our life, and God of our salvation", in which the caesura is misplaced throughout. It has been a serious defect of English hymnody, including our own, that it lacked metrical variety. The New Hymnal marks a notable advance in this direction. The present example makes possible the use of two very beautiful tunes. Crüger's melody, already referred to, was kept by the committee in its original form rather than in one of the later versions of Bach, just because of its metrical faithfulness. The harmonies also are Crüger's except for minute revisions. This chorale is the subject of many compositions for the organ. Perhaps the finest of them is the Prelude by Brahms, one of the set published after his death.

The second tune is a good example of the numerous plainsong melodies in Sapphic metre. It was anciently sung to the office hymn at Lauds during the Trinity season. The first tune is characterized by a noble gravity; the second, by tender simplicity. It should move almost twice as quickly as the first.

HYMN 156. "His are the thousand sparkling rills".

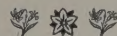
Mrs. Alexander's hymn on the Fifth Word from the Cross was contributed to *Hymns Ancient and Modern* in 1875, and is now first used in our Hymnal. It will be specially welcomed at the preaching of the Passion.

Samuel Howard composed the melody; a worthy companion to his better known "St. Bride", named after the London church of which he was organist in the eighteenth century. He was one of many English choir boys who afterward attained eminence as a Church musician. The formation in America of permanent choir schools for the thorough education of boy singers will do more to supply us with musical leadership than all the conservatories. It is a hopeful sign for the future that their number is increasing.

HYMN 158. "O sacred head, surrounded".

The Latin original of this greatest of our Passion hymns is attributed to St. Bernard of Clairvaux on very insufficient grounds. The weight of critical opinion to-day is for a much later authorship. Baker's translation is not in the metre of the Latin, but in that of the famous German version of Gerhardt: thus making available the beloved melody of the Passion Chorale of Bach; which, though written originally by Hassler as a song of suffering human love, has become so

wholly wedded to these words of divine love that a separation should be unthinkable. Yet the melody of Hymn 149 is sometimes sung to them with lamentable incongruity. Preserve, as one of our dearest treasures, the perfect union of words and music in the Passion Chorale. Sing it slowly, softly, and tenderly, without exaggerated efforts at expressiveness. Let the whole heart be wafted to our blessed Lord in his agony on these sympathetic tones consecrated by the loving devotion of millions.



CONSECRATION OF BISHOP OF SOUTHWESTERN VIRGINIA

THE Rev. R. C. Jett, D.D., was consecrated Bishop of Southwestern Virginia in Trinity Church, Staunton, Virginia, on Wednesday, March 24th. The weather was perfect, and not a thing occurred to mar the plans so wisely and elaborately made. Dr. Jett was rector of Emanuel Church, Staunton, for twenty years—1893 to 1913—but Trinity Church was selected for the consecration because of its size. Even then but a small portion of the people who wished to attend could get into this church, which seated 1,200. Most of the clergy and many laymen from the diocese, together with clergymen from many other dioceses, were in attendance. The procession from the parish house in the spacious churchyard was long and imposing.

Trinity's and Emanuel's combined choirs, assisted by others, led the procession, marching through the main entrance of the church, and up the right aisle. Following the choir came the master of ceremonies, the Rev. J. Lewis Gibbs; lay officers and committees of the new diocese; visiting clergy of the new diocese; clerical members of the Standing Committee of Southwestern Virginia; clerical members of the official representation from Southern Virginia; deputy registrar of the General Convention, the Rev. John J. Gravatt, Jr.; visiting bishops; attending presbyters, the Rev. Dr. Berryman Green, the Rev. T. C. Page; the Bishop-elect; the presenting bishops, the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina, and the Rt. Rev. Arthur Conover Thomson, D.D., Bishop Coadjutor of Southern Virginia; the preacher, the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia; the co-consecrators, the Rt. Rev. Beverly Dandridge Tucker, D.D., Bishop of Southern Virginia, and the Rt. Rev. William Loyall Gravatt, D.D., Bishop of West Virginia; and the Presiding Bishop of the Church in America and the consecrator, the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri.

Bishop Thomson read the epistle, and Bishop Gravatt the gospel. Bishop Brown preached the sermon from Colossians 1:23, a timely and strong presentation of the old Gospel. His appeal was for continuance in a grounded and settled faith. His words to his old friend and fellow-student at the Virginia Seminary were well chosen and full of sympathy.

Then the Bishop-elect proceeded to the chancel rail, accompanied by his attending presbyters, and was presented by the Bishops of Southern and West Virginia. Then followed the testimonials; Election, by the Rev. F. H. Craighill; Canonical, by the Hon. A. F. Robertson; Ordination, by the Rev. Prof. W. E. Rollins, D.D.; Standing Committee, by the Rev. J. W. Cantey Johnson; Bishops, by the Rt. Rev. T. C. Darst, D.D. After the promise of conformity by the Bishop-elect, the Litany was said by the Rev. G. Otis Mead. After the examination, being vested fully, he knelt for *Veni, Creator Spiritus*, splendidly rendered, Bishop Thomson taking the decani. As the five bishops stood for the laying on of hands in the consecration, the sun's rays came through the large east window, wherein was the picture of the Ascending Christ blessing the disciples, and it seemed as the shekinah of old coming in blessing on the Holy of Holies. The service closed with the celebration.

Among the appointments for Confirmation, Bishop Jett has made the following: March 28th, Emmanuel, Staunton; April 11th, St. John's, Roanoke; April 18th, Christ Church, Roanoke.

Bishop Jett will make Roanoke the see city, where the episcopal residence will be provided at an early date.

God Unknown

A Study of the Address of St. Paul at Athens

By Charles Sears Baldwin

Professor of Rhetoric, Columbia University

IN FIVE PARTS

I.—RELIGION IN THE OPEN

THE recurrence of the religious note in the verse inspired by the war, in many of the stories and essays, and especially in soldiers' letters, is due to the closer contact with reality and expresses an enhanced sense of personality. It seems extraordinary only to the spiritually dull. Those who but the other day said that religion was not talked about, except professionally by propagandists, must have forgotten their youth. Among those for whom life is still an adventure no important subject is talked about more. We may count out, of course, that mere repetition of news which is hardly talk at all. Real talk tends toward religion at the rate by which it becomes an exchange of personality with personality. The young in years are eager for this give and take; and the young in spirit thereby renew their youth. Both do, indeed, abhor cant; for they wish not to accept experience, but to explore it. Both are, indeed, chary of sentimental expression; for they fear lest emotion be diluted. But to assume that religion cannot be talked without cant or sentiment is quite blind, and impoverishes personal intercourse.

The ancient world seems to have talked of religion even more freely. Though we are not to assume that the man on the street in Athens conversed after the manner of Plato's *Dialogues*, he seems to have discussed the same topics of life, death, and immortality, and to have discussed them on the street. Otherwise the topical hits of popular comedy—those of Aristophanes, for instance, on Socrates—would have had no point. The historian of the earliest Christian missions records that "all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing" (Acts 17:21). The context shows that the "new thing" they loved to talk about was a new philosophy or a new religion; for he is telling how a learned Christian Jew debated with the Greeks in the public squares of Athens the eternal topic of how to know God.

Though such open-air debate was commoner in Athens than in New York or London, the closing speech of the Christian had so extraordinary a significance that it still stands out in history. In our day of print we have to make an effort of imagination to realize this debate of the first century as an historic battle. When St. Paul stood in the Areopagus at Athens before those curious and lively Greeks, neither he nor they had in mind books or writings. In his habit of thought and in theirs, books came afterward. What came first was the personal, oral expression of the teacher and the manner of life taught and practised, then the transmission of that teaching through disciples by word of mouth, and only after this the fixing of the message in literary form. All these stages are clear in the records of the teaching of Socrates. We know that teaching the more intimately because the literary form in which it was fixed by Plato suggests the vitality of oral discussion, of urgent questions concerning the deepest things. The same stages appear in the earliest records of Christianity; and stage by stage they reveal the sharp difference, the new and distinctive character, that struck the Athenians as they listened to the missionary of a new religion at the radiant center of ancient philosophy.

Christianity was talked and lived before it was written. Its earliest propaganda was oral. The earliest documents that we have recovered are notes of teaching on the highways, hymns and hymn-like creeds, and letters to communities already Christian. These show a strikingly new attitude in the quest of God; and the canon, or written material later

made authoritative, shows an even more striking difference from any other written vision of life. Platonism may be derived from Plato's writings; and the problems of its interpretation are ultimately literary. So is the ethic of Confucius or the philosophy of Comte. But Christianity is not primarily the writings of Christ; and its interpretation is not ultimately literary. No one needs to be told that it is to be found in the New Testament; but many people need to be told that the New Testament is not so much its sole source as its chief expression in writing. Before and after this expression is its expression in human life. It was first called a way, that is, a way of life, or a religion. The way was not derived from the New Testament, which had not yet been written. Both the way and the writings proclaimed themselves as derived directly from "the Way, the Truth, and the Life". Both insisted that the word of God is more than a book.

The common term, and the most significant, throughout the early stages of the Christian message is *life*; and the idea is even more frequent. The earliest missionaries insisted repeatedly that the characteristic of their message was not wisdom, but power. This has been taken to mean that they spoke without wisdom, but with warmth, *i. e.*, simply and with feeling. So to translate it is to do violence both to their words and to the facts. Simplicity is of course necessary in speaking to the unlettered; but it does not prove that the speakers too were unlettered, and no one can maintain that St. Luke or St. Paul or St. John were even unlettered. Any such assumption is refuted on every page of the Acts, the epistle to the Romans, and the fourth gospel. Simplicity is itself a literary achievement, as any one knows who has sought it; and that is the only sense in which the New Testament as a whole is simple. No, what the missionaries said was that their religion had something more than style, something beyond words, the direct influence of God. For Christianity is personal in the extraordinary sense that it proposes to deal with personality directly. All its utterances, oral or written, whether simple in the ordinary sense or not—and some of them are far from simple—assert a directness of communication quite beyond the usual notions of personal influence.

Christianity did, indeed, spread among unlettered people long and widely before it formulated its philosophy or even compiled its history; and this has rightly been urged as one of its claims to attention. But the inference, instead of being merely that it was simple, should be that it must have been extraordinarily direct, and more generally, that it was, and is, primarily a religion. A philosophy in the wider sense of an animating theory it had always; and this one, at least, of its earliest missionaries, the Paul who flung it into the talk of Athens, was in every sense of the word a philosopher. When he met the philosophers of Greece in the Areopagus he was doubly equipped for battle. He had already debated with the common people on the streets. Now he was facing the more intellectual of that cityful so eager "to tell or to hear some new thing"; and he knew that the time was pregnant. The battle of Jew and Greek, of religion and philosophy, is historic in the full sense that it is perpetual, ever renewed so long as men think with free wills, so permanently human that it has remained in all times contemporary. It is historic also in the more usual sense that it was dramatically public. The attack of St. Paul on Athens had a great stage.

"Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the Resurrection. And they took him and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears. We would know, therefore, what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.)

"Then Paul stood in the midst of Mars' Hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things.

"(And) he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto silver or stone graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.

"And when they heard of the resurrection of the dead, some mocked and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him and believed, among the which was Dionysius the Areopagite and a woman named Damaris and others with them." *

On the cliff above the St. Lawrence at Quebec stands a plain shaft with this inscription, WOLFE AND MONTCALEM. The generous spirit that joined so simply the two who led the armies of the old world fighting in the new has its fulfilment to-day. Montcalm and Wolfe have just fought side by side in France; and the Canadians who first stemmed the invasion of French soil were of British blood. But the monument remains eloquent of more than chivalry. It sums up a long war of colonization and the final clash of political ideals. It marks a turning-point in history. It is a scene in that drama which we must make for ourselves from the historical record if we wish to feel the movement of human life. Imagination has its use in history, not for fanciful decoration, but for realizing, more deeply than we can through abstract generalizations, the human import. We comprehend history not only by statistics and inference, but by visualizing its dramatic crises.

So generation after generation has dramatized Canossa, with the Emperor shivering in the snow at the barred door of the Pope. For there, as on the Plains of Abraham, imagination grasps in the persons of Henry and Gregory the significance of opposing ideals. Among such dramatizations of history no scene should be more revealing than that in the Areopagus when the apostle to the nations faced the philosophers of Athens. His first words are as full of battle as the traditional name of the place: "over-supplied with religions" . . . "worship without knowing" . . . "him declare I unto you." Though the name Areopagus no longer suggested to the Athenians the antiquated god of war, the place became on that day a battle-ground between Hellenism and Hebraism, between philosophy and religion, between an old art and a new life, between man creating gods and man created and empowered by God.

What were the "objects of devotion" challenged by this stranger? They were the most beautiful temples, the most beautiful statues, of antiquity. Like the Greek masterpieces of literature, like Homer and Sophocles, these Greek masterpieces of architecture and sculpture became the models for the centuries. Who should say they had not vitality? Above

the city thus adorned shone the Acropolis with its great temple and its great statue of the maiden goddess Athene, looking out over the blue Aegean of the poets. The city below was a city of schools, some of them set, like Oxford or Indiana University, in gardens and groves. Becoming more and more a city of commerce, stretching one hand to the Asiatic East and the other to the Roman West, Athens was still a city of learning, a city of thought. Thither resorted for study the youth of the civilized world. Rome herself learned at the feet of Athens. The streets trod by the apostle were trod by Cicero; and both came to it as to a city of ideas, of discussion, of speculation, of intellectual talk. In this aspect its closest modern parallel is a university. To such an audience the unknown Jew cried, "Whom you worship in ignorance I declare." Among such statues of the calm Olympians he held up his crucifix.

"What you reverence without grasping, this I declare. God"—Are these words to the most intellectual city of its time, and from an unknown Jew, fanaticism or effrontery? Do they reveal the man of one idea among the men of many ideas; or are they the oratorical trick of shocking an audience to attention? Neither. The speech is neither fanatical nor noisy. However else it may be regarded, it will always claim attention as thought. Its depth is of feeling, too; but so much of its consistency as is merely logical may be expressed as a series of propositions about God.

God is a person, not an idea.

He is the personality supremely creative, the life-giver.

He is creative not only in what we call Nature, but in human personality.

His empowering of human personality is completely personal, the complete giving of Himself.

As He empowers, so He judges, human experience, calling us to develop our manhood through Him.

The hope of humanity is the manhood revealed in the Christ who is God making Himself man to enlarge the bounds of human experience.

These fundamental ideas have as much challenge now as then, because the scene enacted in Athens two thousand years ago has been reenacted whenever any Christian apostle has summoned any Athens. They survive intact the translation of the scene into terms of one's own Athens, one's own environment of thought and life. Translation into terms of contemporary Boston, Oxford, or Chicago will revivify dying words; but it must be safeguarded by expanding only in the direction of the whole trend of thought seen in the speaker's other utterances. Such translation, seeking the thought at once through experience and through literary interpretation, will open the way for exploration.

"While the missionary was waiting for them in Boston on his way to New York, he was cut to the soul to see the city overrun with false religions. So he debated in church with those who had the older religious traditions, and on the Common every day with any one that came along. When the Realists and Pragmatists from Harvard fell in with him, some of them said, 'What is this word-monger trying to say?' and the others replied, 'He is probably a Swami, or a prophet of some other Oriental cult'—this because they heard 'incarnation' and 'resurrection'. But they set him before an open meeting of the Discussion Club with the sarcastic introduction: 'May we know just what this new philosophy that you are talking about so much is? You bring to our attention something—shall we say?—exotic. So we wish to know what it really amounts to.' (Bostonians, you know, and also the transient intellectuals who are pursuing Boston culture, enjoy nothing so much as hearing and discussing religious novelties.)

"Then the missionary rose and said:

"Ladies and gentlemen of Boston, the thing that strikes me most here is the insatiable appetite for religion. After I had reviewed, as I thought, the whole list of your various worships, I found one more expressed in an altar with this inscription, TO GOD UNKNOWN. Now my doctrine is simply the definite proclamation of Him whom you do not know.

"God, if you conceive Him as creative, as the maker of the world, or rather of the universe, has not come to live with men in the sense that men brought Him down by realizing Him in their own images, in the sense that He is limited and divided by our various subjective conceptions. Worship,

therefore, cannot rightly be the projection of our own imaginations; for that makes God depend on us.

"No, it is of the very essence of God that He gives, that He is the life-giver, the maker of men and of nations, diversifying individual and ethnic life from the common human stock. The common human impulse to seek God moves as if we were fumbling after and trying to find Him who cannot be far from any one of us, since in Him we live and move and are. Your own best poets have said in various ways that we are His offspring.

"But since we are the offspring of God, we may not permit ourselves to worship our own images of God, however beautiful the embodiment of these human conceptions, as if the images were divine. What is really divine can be known; for it has been fully revealed. In those times and places, indeed, when men could not grasp fully, God has responded to such imperfect worship, such gropings, as yours; but those times are not these, and those earlier seekers after God are not you. Your worship may no longer content itself with the empty beauty of outworn imaginations, nor your theology with those philosophical speculations which remain abstract because they balk at moral issues. Morality may be the long story of human behavior; but righteousness is divine. The hope of righteousness in the world is that the creator is the judge.

"God has come to dwell with men in the only way satisfying to the soul, not through our embodying His divinity, but through His embodying our humanity. We need not imagine Him; for we can receive Him, since He gives Himself. This is the final meaning of God as the life-giver. His final revelation is personal; for our final need is the empowering of personality. He has given us, not a larger philosophy nor a higher imaginative conception, but Himself. The personal influence of God is not limited by our philosophic or imaginative grasp; it is not our ideas or imaginations; it is personality working directly on personality. Jesus is not another great man; He is God made man. To receive Him is not to accept another philosophy or another example; it is to receive God. The eternal life that has been the dream of every great soul and the blind hope of even the smallest has been given completely and really, not partially and symbolically, by being given in the person of the Son of God. Thus the rising of the Son of God from the dead is not the survival of a man, nor the withdrawal of God after a revelation of Himself on earth; it is the proof of the empowering of mankind with eternal life. And the only real worship is the worship of God really present to empower us."

"When they heard 'rising from the dead', some openly jeered. Others said, 'We should like to hear you discuss that further.' So the missionary left them, since with him discussion was a means, not an end. But some of them—a judge of an old Cambridge family and several others, including one woman—hung upon him until they received the faith."



THE RESURRECTION CALL

Lord of the sky and of the earth and sea,
Again Thine age-old miracle we see.
Life springs triumphant from the womb of death
And gives to all the paeon of her breath.

Thou by whose Will the lilies fearless lift
Their samite cups above the earthly drift,
Thou at whose Voice the sun unlocks the stream
And sets the earth with silver swords a gleam,

Lover of all Thy children, great and small,
Make us to hear the Resurrection Call.
Lift Thou our souls from out the tomb of sleep,
Fashion our chalice pure, and strong, and deep.

Above the drifts that would impede our race,
Hold Thou the glory of Thy Risen Face;
Loose Thou the sea of Infinite Desire;
Flood Thou the world with Hope's Eternal Fire.

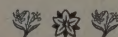
ERÈNE E. ANGLEMAN.

VERY EARLY IN THE MORNING

The Easter moonlight passed. As if a veil
Had fallen from the Presence, Lo! His face
They saw; for all the shadow of the place
Had lifted. Then they heard Him call, "All hail!"
A marvel? No. For who would dare gainsay,
When sunrise rolls away the rock of sleep
And our souls rise from some unsounded deep,
There's Resurrection in each Break of Day?

O Master of us all, at Dawn's first hush
Let our awakened hearts be tuned to feel
The holy wonder of the Day, and in the rush
Of every morning wind to hear the peal
That rings from star to star, from shore to shore
Of all the worlds—"Alive, for Evermore!"

CHARLES A. MEADER.



EASTER

BY HAYWOOD TUPPER

HUNDREDS of years ago a little plumule of the *sequoia gigantea* felt

"A stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light."

climbéd, and lo! the green wonder, a giant of the forest! From outermost verge to topmost pinnacle verdurous throngs in whispers of mystery reveal their origin "in the silent, dark profound". The listening ear hears their witness of the primal impulse, the persistence of that stir of might—quiet, arboreal energy evolving this "vast contiguity of shade". Into what a scope of thought their murmurs invite the mind!

More than nineteen hundred years ago a stir of might gave organic unity to a divine purpose; the Founder of Christianity arose from the Tomb, and showed Himself alive after having passed through the Gateway of Death.

The Church of to-day owes her existence to the first great Easter Dawn, when the granite fastness of the Judean sepulchre was found untenanted. The Resurrection of our divine Lord is the surety of our hope and faith, for "if Christ be not risen, then is our preaching vain, and your faith is also vain."

The observance of Easter in perpetual memorial by the Church, His appointed Witness of Himself, has come down to us through the long centuries of the present era. Wherever a cross-tipped spire pierces the horizon of the five zones of the earth it bears witness to the event which successive generations of men have kept in mind, the Easter of Christ arising from the Tomb. Every glittering spear of the sequoia giant bears evidence of the initial force which marshalled its verdant hosts into the ordered beauty burgeoning in the present. Likewise every hymn sung in devout worship, every Eucharist of the loving heart, "silver litanies and solemn psalms", are the continuity of that divine stir of might persisting since the first Easter of amethystine glory painted the dawn of Syrian skies.

Does it make one reflective to see a congregation of human beings worshipping an unseen God? Yes! But the revelation of Himself has been full and satisfying. These memorial anniversaries, kept annually by the Church, are historic verities. The events must have transpired to have secured perpetuation in the present.

Respice, aspice, prospice. The Jews kept the Passover because it was a memory of their past national life. The present has its roots, its sustentation, in the past. We contemplate the future with cheerful confidence, knowing that the gates of hell shall not prevail against the Church. Giant of long ages, like the *sequoia gigantea*, she will climb to supreme altitudes, expanding to wide periphery of vast umbrage; beneath her verdurous canopy all nations of the earth shall find repose.

Far as visioned eye can gaze, worshipping throngs will be mindful of the Easter that gave the Church her Risen Lord.



He Is Not Here

Whom seek you, Mary, in the morning light?

The Child I rocked to sleep at night

Under the stars of Galilee:

For Him men fastened to a tree,

Wounding His hands with nails, His side with spear!

But He is gone, Mary,

He is not here.

Whom seek you, Mary, at the break of day?

My Son so lately laid away

Far from His own loved Galilee.

Ah, full of grace and truth was He!

In death lies all my broken heart held dear!

But He is gone, Mary,

He is not here!

Why, Mary Mother, what are these you bring?

Sweet spices for my heart's sweet King,

I loved so long in Galilee.

Death's portals could not hold Him! See!

Ah, Sir, where have they laid Him? Is He near?

He is risen! Is risen, Mary!

He is not here!

JOHN H. YATES

Religion: Not Utilitarian

By Gertrude Carman Bussey

THE belief that the value of religion can be measured in terms of direct social utility is becoming increasingly common. More and more the Church is being challenged to make clear its contribution to the betterment of industrial and social conditions, and Churches are being roused to undertake some definite form of social service as a tangible evidence of their right to exist. Indeed, as a rector of a city church recently complained, the leaders of the Church are being asked to serve as means for the advertisement and carrying out of innumerable schemes for reform, such as Red Cross Campaigns, the Boy Scout Movement, Prohibition, etc.

While all of us probably rejoice in the evidence that this gives that those without the Church believe in the value and influence of organized Christianity, and that those within are earnestly desirous to do their share toward meeting the difficult problems of the present age, many of us are fearful lest this emphasis upon direct social utility may obscure our minds to the primary historic purpose of the Church—the bringing of souls into contact with God. We are apprehensive lest the ideal of worship may be lost sight of in zeal for activity, and lest the Puritan ideal of unflagging energy and of unswerving attention to duty may crowd out the Catholic hope of "mystic union with Christ". To be sure the two are in no wise antithetical, and our contention would be not that the former should be surrendered for the latter, but that worship and communion should be the foundation of enlightened and consecrated social service.

It is significant that this fundamental ideal of the Church, which perhaps some of us are in danger of forgetting, is set forth convincingly in a recent philosophical work, *Idealism and the Modern Age*.^{*} According to its author, the essential teaching of religion is that the soul finds its life and its value in the worship of God and in its participation in the life of the ideal community. This worship and participation are moreover essentially non-pragmatic. They are akin to love of friends or aesthetic contemplation, and like these experiences present us with values which are to be enjoyed, entered into, and appropriated, rather than to be directly utilized. Thus Mr. Adams refers us back to St. Augustine's statement that God is to be enjoyed, not to be used. This disinterested character of religion is indeed, he maintains, the main ground for the distinction between religion and magic. The love of God, like the love of friends, includes both feeling and knowledge. It is not a mere subjective emotion, but is a feeling referring to an object which the mind regards as possessing intrinsic value, and so as worthy of being loved. Religion stands then both for one's own deepest desires and for an affirmation that the objective order is such as to satisfy these needs. Put more simply, religion sets before us the soul and God, and affirms with St. Augustine that our souls are restless till they find their rest in God!

Mr. Adams is, of course, well aware that the modern age has largely lost sight of this teaching, and his words in this connection are instructive. He says: "To be sure, our age seldom interprets religion thus. Rather does it estimate religion in accordance with the presupposition that nothing can be significant for the modern man except that which contributes to his forward-looking interest in control, organization, and activity; in behavior and the anticipation of behavior. . . . 'Even prelates and missionaries,' writes Mr. Santayana, 'are hardly sincere or conscious of an honest function, save as they devote themselves to social work.' Surely such 'practical religion' represents but feebly the historical energy and function of religion; it witnesses rather to the success with which the biological and economic (capitalistic) interests of men in instrumental power and pragmatic mastery have all but eaten their way into the very citadel of

that interest which historically has been the spokesman for possession and contemplation, for the love and worship of some significant structure, which alone makes any activity and any mastery worth while. . . . One may not say that having taken this stand we are of necessity committed to all that is reactionary and conservative. Indeed, the contrary seems to me the natural implication. One may and will be fearless and radical in thinking through the task of social reconstruction and social justice, precisely because one cherishes and participates in significant structures which are the source of guidance and of loyalty."*

It is this last thought which at the present time should be particularly emphasized. If the Church fails to be true to her ideal of worship, she will not only starve her own life, but she will fail to perform her part in the reformation of society, and will have no message of salvation to offer to mankind.

This insistence upon the priority of worship must not of course be understood to imply a belief that the Church should stand aloof from the insistent cries for social justice, or allow her people to rest in any complacent assurance either of their own individual salvation or of the perfection of their own local parish. It means rather that the Church should so call her children to the worship of God, and to the contemplation of the glorious ideals of Christ's kingdom, that they would be quickened to new vigor and to a new perception of the evils of their individual and corporate life. They should go forth to their particular duties determined to judge their work, and indeed all social institutions, from the point of view of Christ's teachings, and should therefore be ready to take their part in any sound movement for social reform. It is a commonplace that the modern age is continually tempted to over-emphasize material prosperity, and to estimate social service in terms of the securing of greater physical well-being for all. Hence it is the Church's high function to counterbalance this tendency by setting before men's eyes the vision of the Kingdom of God.

If Churchmen, then, would minister to their age, they must hold fast to the precious ideal of worship, embodied as it is in the whole sacramental system of the Church. They must learn once more the lesson that the experience of the mystics has taught, and must try humbly and reverently to follow in the steps of their Master, who said:

"For their sakes I sanctify Myself."

* *Idealism and the Modern Age*, pp. 224 f.

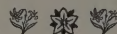


GOD'S RECOMPENSE

With heavy heart, that night I prayed
That my dark cross might be
Removed—the dove of peace to fly
On silver wing to me.

When morning dawned, the cross still stood—
My prayers seemed denied—
Until I looked beyond its shade
And saw a field stretch wide
Of snowy lilies in the sun,
All shining, glorified.

LOUISE MARSHALL HAYNES.



IF IT BE the duty of the Church to represent her Lord among men, and if she faithfully performs that duty, it follows by an absolutely irresistible necessity that the unity exhibited in His person must appear in her. . . . She must not only be one, but visibly one in some distinct and appreciable sense—in such a sense that men shall not need to be told of it, but shall themselves see and acknowledge that her unity is real.—W. Milligan.

* George Plimpton Adams: *Idealism and the Modern Age*, Yale University Press, 1919. Cf. especially Chapters II, III, IV, and X.

The Modern Assault on Morals: Is Christian Marriage to Continue?

By the Rev. William T. Manning, D.D.

(NOTE.—The following is an address delivered on March 24th, in St. Luke's Chapel of Trinity parish, New York City.)

THE subject is made more difficult by the personal considerations and feelings which affect the judgment of a great number of people in regard to it. I want to speak of it with sympathy for the human suffering and tragedy connected with it, and also with loyalty to the supreme moral considerations by which judgment upon it should be guided.

The most fundamental and the most sacred institution of human life is marriage. The whole fabric of civilized life depends on the home and the family. Any nation which disregards the sacredness and permanence of the marriage tie sins against the law of its own life and dooms itself to disaster. And statistics show that in this matter our nation has now gone to a point which perhaps few of us realize. We are sinning against the law of God and against the law of our own life in this respect as no nation calling itself Christian has ever done. I do not wish to exaggerate or overstate the case. There are still millions of happy homes in our land and these are the very salt of our life as a people. But the situation is one which must give deep concern to every earnest American as well as to every Christian. If the present light regard for the permanence of marriage represented only the lax sentiment of some individuals or groups among us the situation would be less serious. But this is not the case. This attitude towards marriage is one to which our nation itself stands committed. It is permitted and encouraged by the laws of our land.

In some states the grounds for divorce are such that the marriage relation is terminable practically at will. A marriage bond which is dissoluble at will, or practically so, is not a foundation upon which a civilized society can endure. Permanence is of the very essence of marriage. To say that men and women may live together for a time and then with legal sanction separate and form new alliances, as often as they please, is practically to abolish marriage and to substitute a system of legalized free love. And this is the situation which as a nation we have reached. We have now to face the question whether the institution of marriage in any real sense is to continue among us or whether America is to be a land in which marriage is regarded as a permanent relation only in the private view of certain individuals or of certain religious groups of our people. If anyone feels that this is stating the case too strongly I call his attention to certain plain, unquestionable facts.

1. The proportion of divorces to marriages in our country has now reached most appalling figures and is still rapidly increasing. In 1906 the records for our nation showed approximately one divorce in thirteen marriages. In 1916 they showed one divorce in nine marriages, and the number of divorces has increased greatly since that time. In the states of Oregon and Washington a recent investigation is said to show that during a six months' period the ratio was one divorce to every two marriages. On Manhattan Island alone 1,335 divorce suits were entered in 1919 as against 886 in 1918; an increase of about fifty per cent. over the year preceding.

Statistics published some time ago by Mr. Carroll D. Wright of the Department of Labor in Washington showed that in twenty years nearly one million persons in the United States had applied to the courts for divorce, and that more than six hundred and fifty thousand of these divorces had been granted. Think of the number of children, relatives, and friends affected by these broken homes, and of their influence among our population as a whole. There are, in fact, to-day comparatively few families which are not in some way touched by this influence. I know myself of a case in which three sisters have seven living husbands, one of

them having been married three times and each of the others twice.

2. The commonness and frequency of divorce among us has shaken in the public mind the idea of the sacredness of marriage and has seriously weakened public sentiment in regard to it. The ease with which the marriage tie is broken has affected the very expectation of its permanence. How could this fail to be so when the courts are busy dissolving marriages on most trivial grounds, and on grounds known often to be fictitious, and when we have before us constantly the spectacle of those who have obtained divorces applying immediately and shamelessly for remarriage to others?

If remarriage were forbidden one of the chief and most disgraceful causes for divorce would be removed. A great number of the divorces now granted are sought with the deliberate and shameful purpose of forming new so-called marriages which, when fancy changes, may, of course, on the same principle be given up in favor of others. This is no imaginary picture. It describes only what is happening to-day in simple fact. Our present system of easy divorce is in some respects less moral than the system of polygamy. Under the system of polygamy a man remains in responsible relation with the wives whom he marries. Easy divorce allows any number of successive wives or husbands to be cast loose upon society with cessation of all mutual responsibility as soon as the divorce is secured. And easy divorce encourages irresponsible entrance into wedlock.

How many of those who enter into hasty marriages to-day do so with the thought of the divorce court already in their minds? If our young people knew that marriage must be for life many of them would look upon it far more seriously. They would give more thought to it before taking the step, and having taken it they would so strive to adapt themselves to its responsibilities that the cases of necessary separation would be few.

From my own ministerial and pastoral experience I am convinced that if the divorce courts were abolished the overwhelming majority of those who now seek divorces would find it possible to live together with reasonable contentment, and that many of them would find the full happiness and reward of faithful married life.

3. The present destructive movement in regard to marriage is not going to stop and cure itself. Unless it is opposed by some strong counter force its progress will continue of its own momentum. There are in fact powerful forces at work propagating and promoting it.

There is to-day a definite open and sustained attack on the whole conception of Christian morality, including the idea of marriage as a permanent relation. The poison of this teaching has spread very far. Through cleverly written and corrupting novels, through base and soul-defiling plays, through revolutionary movements of various sorts, and through some university lecture rooms, this teaching has been and is still being disseminated. Through these influences, and also from lack of religious faith and principle, people who should be able to guide public sentiment are themselves often confused and uncertain. Some clever writer makes a suggestion such as "trial marriage", and instead of branding it at once as merely indecent, as any healthy, normal conscience should, people who wish to be regarded as thoughtful solemnly discuss it as a thing to be respectfully considered. Some women seem to feel that they must prove their emancipation by "open-mindedness", and by equally open speech on questions of this sort. A woman of position in this city whose name you would all know said not long ago publicly at a large gathering of women that "the idea of marriage as a permanent bond is now a very old-fashioned notion". And I am told that the statement passed unchallenged. Beyond question those foundations of moral principle upon which the

sacredness of the marriage relation, and the safety of the home depend, have been shaken and weakened among our people, and we are moving, not toward a better, but toward a worse condition.

What can be done to meet this situation?

1. A right public sentiment must be aroused. The facts must be brought plainly before our people. They must be shown clearly what this situation means and what its inevitable consequences must be. There should be a great campaign of education in this matter. All the Christian forces of our land and all the patriotic forces also should unite to combat this great evil. It is time for the clergy of all faiths to speak out clearly. It is time for all who love America to take this matter in hand. We must make it clear that loyalty to the marriage tie and to the home is required, not only by the law of God but also by love for our country, and that whoever by his example weakens the foundations of the home sins against the very life of the state.

It is urged that the prohibition of remarriage would work great hardship, and that we have no right to ask such sacrifice of those who have been unfortunate, in their married experience. This is a low view of the matter. It is right for us to ask any sacrifice which is required for the sake of right and of the welfare of our country, and those of whom this sacrifice is asked will give it, as the soldier gives his life, and will find in doing so the reward of their own highest personal and spiritual development.

2. We must move for better laws. We must have this matter dealt with by national and not by state regulation; so that there may be one law upon it for all the land and no such place as Reno may disgrace us. But we must not only meet this evil with the authority of law, we must show the deep moral reasons for the law. We must make the people of our land see that the teaching of God's Word is true in fact; that marriage is not a mere contract but a real and living bond, and that marriage once entered into is as real and as indissoluble a relation as that between parent and child or between brother and sister. We must show our young people that marriage is not a matter in which their personal happiness is the only consideration, but that it involves tremendous interests for society and for the race as well as supreme spiritual issues for their own characters and lives.

3. We must use every effort to bring the law of our own Church up to the true standard in this matter. It is of the utmost importance that the Church should hold up before us the true ideal. At present the Church has two standards as to the permanence of marriage. The Church holds up the true standard in her service before the altar, where she declares unequivocally that marriage once entered into lasts "till death us do part", but she has a different and a lower standard in her book of canons. We must bring the Church's canon up to the level of her Prayer Book. We must carry on a campaign of education on this subject among both the clergy and the laity, many of whom have not thought enough about it, as the last meeting of our General Convention showed. We must make it clear to them that the demand for the change in our canon is based not on some merely ecclesiastical ground, but that it is based on the deepest realities of human life and on the grave facts which now confront us. We must insist on the fact so strongly stated by Dr. Felix Adler, certainly no advocate of ecclesiasticism, in his volume on *Marriage and Divorce*, that marriage is permanent in its very nature and that when it has once been entered upon "a tie as strong as that of nature has been formed", so that "the husband cannot cut the wife adrift nor can the wife cut the husband adrift any more than the parent can cut the child adrift".

We must make it clear that this question as to our canon is not an academic or unimportant one, but that the change is required because the fact of the permanence of marriage lies at the very foundation of our life and because this is the most urgent moral question before the Church and the nation.



OUR LORD came into the world to confess His Father before men, to be a witness to His being and character and aims. . . . A similar confession, then, a similar witnessing is demanded of the Church when she manifests her Redeemer's glory and carries on His work.—*W. Milligan.*

IN VICTORY

PALM SUNDAY

In majesty stands the Cross upon the Altar,
Triumphant with purple and palms.
To Him we give all laud and hosannas
With palms
In victory.

Upon my heart lies my *Croix de Guerre*,
The reward of patience and pity.
My cross has twice been adorned
With palms
In victory.

GOOD FRIDAY

Alone stands the Cross upon the Altar,
Pleading in solemn mourning.
We see the patient Crucifix—the Sacrifice,
The Lamb of God
In victory.

Upon my heart shines a Red Cross,
A Sign of Mercy, living in its charity.
It comes to all with no respect to creed,
Still ministering
In victory.

EASTER

Behold the Cross resplendent upon the Altar,
Brilliant with masses of lights and white lilies,
Hallowed by incense of prayers and chants of joy.
He is risen
In victory.

Far away is a Wooden Cross upon the sod,
It bears a number and battered helmet.
Not beside white lilies, but red poppies,
He lies
In victory.

MARJORIE BANGS WARVELLE.
Reprinted from *Parish Visitor* (Evanston, Ill.).



OH, ZION, PRAISE THE LORD

[From the Hebrew]

Oh, Zion, praise the Lord of Hosts,
Whose throne is set on high,
Who spreads the day-spring 'round thy feet,
And lights o'erhead the sky,
To cheer thee 'mid thy darkest woes,
While gloom envelops all thy foes,
Thy God, who rules and never sleeps,
Awaits to bless each one who weeps!

He drops the dew upon the grass
Throughout the silent night,
And tints the mountain-tops with joy
At primal gleam of light,
While songs of love the valleys greet
As worshippers at Shiloh meet
To praise Him for the favor shown
To all who worship at His throne.

Sing, sing, oh, sing unto the Lord,
Ye mountain-tops and stars:
Sing, sing, oh, sing, brave Zion's sons,
For victory crowns your scars;
Sing, sing, ye daughters of our race,
Glad songs of praise with ancient grace,
For all the cruel foemen fly
Before our King who rules on high.

B. A. M. SCHAPIRO.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

RESERVATION

To the Editor of The Living Church:

THE conclusion to be drawn from Father Conran's letter seems to be that those who wish to worship our Lord in the Blessed Sacrament should make their submission to Rome, where they may have "the authority of an infallible pope" for the practice. I cannot believe that either Father Conran or Dr. Manning seriously means to give that advice, particularly since the former is a member of an Order which, in this country at least, makes a practice of perpetual Reservation, and the latter is rector of a parish in which but a short time ago, to my knowledge, three out of the nine churches and chapels had the same practice of perpetual Reservation.

To those who may be disturbed by the apparent conclusion, however, it will perhaps be of some comfort to know that there have been some who had no difficulty in finding authority for Reservation in our own communion. The following quotations are from Bishop Grafton's *Works*, Vol. VII, pages 244 and 278. It will be remembered that before his election to the episcopate Bishop Grafton was a member of the same Order as Father Conran.

"To this we reply by denying the major premise. The Archbishop of Canterbury states it thus: 'We deny that Reservation in any sense whatever is part of the form prescribed in the Book of Common Prayer'. Now we admit that the word 'Reservation' is not to be found in the form prescribed. But we assert that the Reservation of the Sacrament is ordered by the form and is a necessary part of it. In the Roman rite, after the Communion of the priest and people, the sacred elements are consumed. In the Book of Common Prayer they are not so ordered to be consumed. The priest is commanded to reserve them. He must reserve them until after the Blessing. They are reserved for no purpose of communicating. But they are ordered to be reserved and the people are wont to make their thanksgiving in the presence of the Reserved Sacrament. In contradiction therefore to the statement that 'Reservation in any sense whatever is not part of our rite', we have proved that it is an ordered part of our form.

"By the overruling of God's Holy Spirit our reformers were led to insert the *Gloria in Excelsis* as an act of worship after (see Rubric in Ordination of Priests) 'the communion was done'. Unlike the Roman order, where the priest consumes after the communion of himself, our *Liturgy enforces the Reservation of the Blessed Sacrament, not for any purpose of communion but for worship*. In our Lord's Sacramental Presence we sing our *Gloria in Excelsis*. This act carries the whole principle of the Reserved Sacrament and it is unwise for us by removing this great hymn of worship from its place to throw away this testimony of our Church to the principle and practice of Reservation."

Church of the Advent, Faithfully yours,
San Francisco, March 16th.

WM. B. KINKAID.



To the Editor of The Living Church:

AS a sympathetic reader of THE LIVING CHURCH from its very inception, I feel I am privileged to express my profound regret at the stand you have taken about unrestricted Reservation, and especially at your apology for it in your editorial of March 6th.

I am sure I speak for a large body of Anglo-Catholics, whose position is admirably summed up in the striking letter of Father Conran in your paper, which goes to the very heart of the matter. The logic of this letter is to my mind relentless and irresistible. It is a warning, that if men will accept doctrine and practice which is clearly inconsistent with, and subversive of, the teaching of their own communion, and which exists only on the authority of the papal autocracy which that communion has repudiated, they must, in the long run, if they are consistent, accept the alien authority itself.

The Anglican Church, when it threw off the papal yoke, made its appeal to Holy Scripture and the ancient, undivided Church, and these knew nothing of the cultus of the Reserved Eucharist for purposes of worship. This cultus is purely a mediaeval product, and lacks the Catholic note.

Your plea would result in the restoration of this system of devotion, and you support it by an argument that in my judgment amounts to an assumption, and is a begging of the question. Your assumption is that the Real Presence in the Eucharist is assured for purposes other than those for which the Eucharist was instituted, namely, the pleading of "the sacrifice of the death of Christ", and for Communion. This cannot be proved by Holy Scripture, or by the practice of the early Church, or of the Church of the first thirteen centuries, or of the Eastern Church in any period. There is nothing but modern papal authority for it.

This is the conclusion of the ablest and most complete of all books on this subject by Father Freestone, the soldier-priest, who laid down his life in the campaign in Mesopotamia while his book was in the press. It is historical and non-controversial, and its author, like Father Conran, is a member of the S. S. J. E. These are the last words:

"The original purpose of official Reservation was purely practical [i. e., for Communion]. The development of any cultus of the reserved Eucharist [i. e., for worship] was the direct outcome of the acceptance of the doctrine of Transubstantiation" (1215 A. D.). (*The Sacrament Reserved*, last page.)

This was also the verdict of Dr. Pusey. He says:

"There is no authority in the early Church for Reservation, except for the sick, nor for placing the Blessed Sacrament in a monstrance, still less for blessing the people with It. This last seems a most unjustifiable use of the Presence which Christ vouchsafes us. He gave It for one end. He has never authorized us to use It for another. No one has told us that He does bless us so." (Letter, June 13, 1882.)

It has been abundantly evident to many of us for some time that a party has been developing in this Church that is determined to Latinize the American liturgy.

We see it in the effort to bring in this Roman cultus of the Reserved Eucharist for purposes of worship, at the same time that loyal Churchmen are endeavoring to have restored, under proper authority and regulation, the age-long, ecumenical custom of Reservation for the sick.

We see it again in the clever manner in which the Prayer of Consecration is manipulated, and made to teach the very thing it was framed by the fathers of the American Church to deny, namely, that the consecration is effected by the Words of Institution alone, which is not the Catholic theory expressed in all the early liturgies, but only that of the later Roman Rite.

Go into some of our churches and what do you see and hear? You hear the Words of Institution recited in a scarcely audible voice, you then hear the ringing of the sacring bell, then you see the celebrant kneel as if the consecration had taken place. He races on through the Oblation and Invocation, treating them not as integral but as negligible, thus violating the whole unity of the Canon. The tying of the consecration to the Words of Institution is, as Bishop Gore and the late Prof. Seabury point out, in the interest of the mediaeval doctrine and use of the Eucharist. Of course some celebrants do this simply through ignorance or faulty instruction, others do it by deliberate intent.

We see it also in the growing intimations of a desire in the same quarters to do away with the chalice altogether for the laity, after the Latin use, and an elaborate plea has lately been sent out broadcast to prepare the ground for this new departure.

Now, Mr. Editor, we are already beginning to see the results of this propaganda to restore the cultus of the Reserved Eucharist. Let me mention some of these results as I have seen them in operation.

1. It results in two kinds of religion in this Church.
2. It introduces a new devotional system foreign to this Church.
3. It arrays diocese against diocese; what is allowed in one being forbidden in another, and *vice versa*.
4. It creates divisions in parishes, and makes "nonconformists" of those who for conscience's sake cannot accept open and continuous Reservation with all its implications.
5. It alienates in small places, where there is only one parish, those who will not surrender to this new order of things, and deprives them of their rights in the Church.
6. It brings about unfortunate results in the very young clergy, who are easily misled by these new devotional

practices and started on the wrong track, with the saddest of consequences in many cases in after years.

7. It confuses the minds of simple and loyal people, who cannot reconcile it with the formularies of the Church and its practice hitherto.
8. It hinders, because of division and confusion, the growth of the Church, and dries up the springs of missionary effort.

I think loyal Churchmen have a right to challenge the spread of this movement to revolutionize the devotional system of this Church. A few bishops are alive to this menace and are meeting it, but most of them, alas, seem to be content to pursue a policy of drift, and to minimize their responsibility as defenders of the faith, and guardians of the doctrine, discipline, and worship of the Church.

One thing is certain: the Church will very soon have to meet this issue squarely on its merits, and not shirk it, unless it is prepared to repudiate its own standards, and to deny its history, its witness, and its mission.

CHARLES H. HIBBARD.

Pasadena, California.



DIVINE HEALING

[ABRIDGED]

To the Editor of The Living Church:

THE remarkable healing mission of Mr. Hickson has attracted more than continental attention. But that it should be considered remarkable and that it should attract such wide-spread attention among Christian people in itself constitutes a strange phenomenon. Obviously it brands the Church with the mark of apostasy in one primary function. We have lost faith in the power of God to fulfil His promises and have opened the way for the advance of "Eddyism" and kindred cults on the very ground that should be ours. The sad irony of the present situation is that the Catholic Church, in the revival of its healing mission, is accused of copying these modern cults that have usurped its privilege. That is the punishment that is now leading to penitence and reformation.

The Church is being awakened—but is the waking process rapid enough? The article in THE LIVING CHURCH by Dr. Diller illustrates my meaning. It seems to me that the Doctor does not quite grasp the highest meaning of faith as exemplified in Christian experience. In his fourth paragraph he implies that spiritual healing is purely psychological: it is suggestion: it is the influence of mind over matter: in the Catholic Church it is exactly the same process that effects healing in Eddyism, Voodooism, etc. But this is perilous ground! Not only does it lower the spiritual to the level of the merely psychic, but it fails to take account of that which is the life of Christianity—the Power of the Holy Spirit. We must cease to think entirely in terms of matter. We must beware lest we unconsciously restrict the action of the Omnipotent to the boundaries of human experience or limit His thought by our intellectual standards. Too often the scientist is tempted to do the former, while the latter is the frequent bane of philosophical theory. *There can be no finality with God in the reckoning.*

Here, especially, it seems a mistake to limit "divine healing" entirely to functional disease. Dr. Diller is undoubtedly correct in his assumption that "suggestion", which leads to the removal of "fear, introspection, self-pity", is only effective in functional cases. But such a healing is not peculiarly a Christian virtue: it may "cure" the West African who has "faith" in his fetish. But the believing Christian may look to the overruling power of the Holy Ghost. He may see Omnipotence controlling forces utterly beyond our ken and healing where human science has reached the limits of the possible. The qualifications that he rightly applies to human intelligence are meaningless when applied to God.

Think of the miracles of the New Testament! Where is there any distinction between organic and functional disease? Some of the disorders healed by the touch of our Lord were certainly functional but all cannot have been, and some—such as total blindness from birth—must have been beyond the healing powers of even the greatest of modern medicos. Now the point which I seek to stress is this: In these Gospel miracles we are outside of anything that is embodied in the practice of modern Protestant cults: there is no room for the type of psychic suggestion that may or may not be effective in certain nervous diseases. It was God Himself acting directly upon the subject and without human interposition. It was God, usually in response to the confessed faith of the subject, but not always, exerting prerogatives of which we are necessarily ignorant. The same, then, in some measure applies to the apostolic healing mission of the Church. When the apostles "laid hands on the sick and they were healed", that healing was not due to any virtue of their own, nor can it be ascribed to the psychic action of "strong faith" of the type that animates the devotees of "Eddyism, Voodooism, drugless

healing", and kindred modern cults. No! As God Himself gave sight to Blind Bartimaeus, so He worked His blessed Will through the touch of His disciples, and so He may act through those of His followers to-day who have that vocation. Are we not called of God to preach, to be priests, to guide the young? Why, then, should we not be called to minister the precious sacrament of divine healing? "Now there are diversities of gifts, but the same spirit. . . . To another faith by the same spirit; to another the gifts of healing by the same spirit" (1 Cor. 12: 4-11).

Yes, Mr. Hickson is "teaching the reality of prayer in simple, earnest, fervent manner", but more than that—by his faithful fulfilment of the Will of God he challenges the Church to a revival of its wider, fuller sacramental life.

ERIC MONTIZAMBERT.

Little Current, Ontario, March 6th.



THE PROBLEM OF TURKEY

[CONDENSED]

To the Editor of The Living Church:

YOUR Turkish editorial of February 28th states: "It would be easy now to banish him" (the Turk). Is that true?

You are referring to British statesmanship. Easy? What would it involve? 1. A religious war into India and destruction of Christian missions and civilization there. 2. Further religious wars in Western Asia with probable destruction of Christian missions. 3. Massacre of all Armenians in Asia outside the present Armenian Republic. 4. Religious and national war in Egypt. 5. United effort and forces of the Moslems and Bolsheviks.

Yet you say it is *easy* for Britain to undertake such a task. Your statement is absurd! I assume it was hurriedly written as in general your editorials equal any in America.

You say your "confidence in British statesmanship will receive a severe shock if this bargain is carried out."

How could the Turk be banished from Europe? In one way only, and that is by the U. S. A. accepting a mandate in those regions.

The German-Irish vote and the vote-getting Senators at Washington are responsible for the Turks remaining at Constantinople. "Their glory is their shame."

President Wilson is one of the noblest national figures in all history. The financial leaders in the U. S. A. are afraid the President is a socialist—a Christian Socialist—and in order to slay him they will slay the Armenians or allow the Turk to do so. In this they are aided by the German-Irish vote. German officers were foremost in urging on the Turks in massacres. The German-Irish propaganda would still slay the Armenians—and American Presidents. The Senators want the German-Irish vote. It looks as though they would get it. As a Canadian politician once said of electioneering, "business is business".

President Eliot's recent letter in the New York Times states the case fairly well.

I love the American people. I love the heart of those millions of Americans who send their money to the stricken Armenians. I revere those noble men from Hoover to the humblest American consul and agent in Turkey and Armenia. They are servants of humanity and of the All-loving Father. I love President Wilson, who, like the Belgian Cardinal, is one of the great Christians of the world.

It has been stated that the recent fiasco at Washington is due to the fact that they who are statesmen are not politicians and they who are politicians are not statesmen.

If the U. S. A. had accepted the Turkish mandate, England could have supported that solution without bringing Christian massacres throughout India and the Moslem world. Lloyd George, like the President at Washington, is a great Christian, and he dared not sign the death warrant of all Christians in the Moslem world. A half loaf is better than no bread. England and the U. S. A. together could have given peace to the Eastern Christians and to the world. President Wilson knew that. . . .

If British statesmanship fails in the Herculean task, it is because she could not win the German propagandists and Sinn Feiners in the U. S. A.

The real American voter alone can settle that. He must wait till election time to do it.

The Turkish question could once have been settled at Washington. Perhaps it can still after November next if there are any Armenians left.

Beware of the press campaign of the German agent or the Sinn Feiner. Don't use their poison bandages. It means death alike to the Armenian or to the American soldier.

As to Turkey, I ask, Is it British statesmanship or the American voter that must deal with that question?

Surely, Mr. Editor, you are not responsible for that editorial of February 28th! If so, on what facts do you justify it?

St. James' Rectory, Cambridge, N. B. H. H. GILLIES.

AS SEEN BY DR. McKIM

To the Editor of *The Living Church*:

THOSE who have read the three editorials in *THE LIVING CHURCH* during the last month—Protest against the Open Pulpit, The Protestant Name, and Our Religion in Practice—will hardly accept your suggestion that the signers of the "Open Letter" on Prayer Book Revision have been the first to break the peace of the Church.

Pardon me if I say nothing could more completely justify the signers of the "Open Letter" than your editorials on Our Religion in Practice, March 6th, and Trend of Prayer Book Revision, March 20th. You apparently take the ground that you are at liberty to throw the whole weight of your influence, which is great, in favor of Unlimited Reservation and Eucharistic Adoration, which involve a complete change in the doctrinal position of this Church, while the Churchmen whose names are signed to the Open Letter cannot be permitted to state their determination to challenge some of the proposals in the Report of the Revision Committee without being charged with "prejudice and passion".

You do not recognize the fact that a number of these gentlemen who have signed the Open Letter have a heritage in the Protestant Episcopal Church of from four to eight generations; that they are intelligent men and understand the drift of these proposals, which they consider reactionary; and that they claim the right to discuss these questions in the light of history and of reason and of scripture, and propose to do so as free men in a free Church. They decline to accept your judgment "that it is absolutely untrue that any proposals are made that would in any way disturb the present balance of the Book of Common Prayer." They are of opinion that they are entitled to exercise their judgment upon this question and to discuss the points at issue, provided they do so, and they propose to do so, "in no partisan spirit, without bias or bitterness, without any breach of charity, with a single eye to the truth." We are not surprised that *THE LIVING CHURCH* would prefer that we would allow these changes to be made without challenge.

We are not ignorant of patristics and of early Church history, and we claim that there is no authority in the primitive Church for Eucharistic Adoration. Archdeacon Freeman, who stands in the front rank of liturgical and patristical scholars of the nineteenth century, says the practice of making an intense act of worship consequent on the consecration of the elements and directed toward a peculiar Presence of Christ Himself, supposed to be produced thereby, was unheard of until the eleventh or twelfth century. Dr. Palmer, in his *Origines Liturgicae*, says the elevation of the consecrated elements for the purpose of Adoration was not practised in the Christian Church for 1100 years after Christ. This appears to have been recognized by the House of Bishops in their declaration of 1895, and your answer seems to be that the declaration which they then made, condemning Reservation and Adoration, did not mean what it appears to mean.

In closing, may I be permitted to ask a question? You quote the *Century Dictionary's* definition of a Protestant as "a member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century." This you think proves that this Church to whose allegiance we are all devoted is not a Protestant Church. But is this sound logic? Is not a man descended from his great-great-grandfather as well as from his grandfather? And is not our Episcopal Church in America descended from the Primitive Church as well as from the Reformation of the sixteenth century?

Washington, D. C., March 25th. RANDOLPH H. MCKIM.



THE NAME—AN ISSUE OF PRACTICAL IMPORTANCE

To the Editor of *The Living Church*:

WHEN I read your editorial on the Protestant Name I had no intention of breaking forth into print, feeling that there was nothing further to be said; but after reading the Rev. Hunter Davidson's letter, I want to break my rule of silence and say a word about the change of name.

I was brought up in the very Protestant atmosphere of the city of Liverpool, where sixteenth century Protestantism is venerated to a greater degree than the accumulated experience of nineteen centuries of Christianity. Very early in life I began to question the prejudiced statements of militant Protestantism, especially when I compared them with the reasoned and more thoughtful teaching of so-called High or Catholic Churchmen: e. g., Bishops Gore, Paget, and Ingram.

Since coming to this country I have gradually, and I may say quite reluctantly, come to love our Catholic heritage, and find in it the only antidote for Protestant negations and Roman excrescences. But my chief difficulty now lies in trying to lead others to see the light as I have seen it, and the paramount obstacle seems to be the inherited prejudice in favor of sixteenth century Protestantism, chiefly among our own flock.

In trying to instruct those who come to us from the outside, I find they are faced with the stumblingblock within the Church. If we are Catholic, why do we call ourselves Protestant? For there can be no doubt that the word Protestant means anti-Catholic to the average person.

I once voted against the change of name, but that was when I was still blind with prejudice, and had listened to those who, like Mr. Davidson, talked about "what's in a name?" Perhaps a name may not "really do full justice, never really describe", but why keep a name that contradicts?

The older I get, and the more experience I have, the more I am convinced of the necessity for a positive, definite teaching of the Catholic (*kata holos*) truth of God. Thank God, the bishop who ordained me gave me an ordination certificate without a sectarian name on it, and I can show it proudly to my Roman brother, as well as to my Methodist brother. But oh, how it hurts, to compare the title page of our Prayer Book with that of our Mother Church, and how hard it is to explain away our sectarian name even to an open-minded person!

Perhaps others can express themselves more logically and concisely than I can; and I could go on *ad infinitum*.

Meeker, Colo., March 15th.

PHILIP NELSON.



To the Editor of *The Living Church*:

WHEN I recite the creeds of our Church, I say, "I believe in the Holy Catholic Church", not Protestant nor Episcopal but a plain, direct, and straight term. Can anyone deny this? Then why not call it what it really is? or if it is objectionable to some, as it appears to be, abbreviate it to "The American Church", or "The Church in the United States"? The word "Protestant" is a barrier to unity, and the word "Episcopal" is superfluous for any branch of the Catholic Church. What a position for a Churchman to be in when asked the question, "Are you a Catholic, an Episcopalian, or a Protestant?"

Wilderness, Va.

GEO. W. B. EVANS.



GIVING WOMEN THE VOTE

To the Editor of *The Living Church*:

WHY not a woman suffrage party in the Episcopal Church? It seems that the women are not to have the vote and privileges of men in this Church. They are taxed and have no representation. It is most unfair in this branch of the Christian Church, to deprive the women of the vote and the exercise in office of their service.

To-day women are known to be the equal of men. The last General Convention of the Episcopal Church refused the women equal rights in the administration of this Church's affairs. When and how will they secure this right? Not by acquiescence in the condition of women in the Church to-day. The injustice of the position must be brought home to all in the Church. An organized effort should be made to bring pressure to bear where it will do most good. The work of women should be acknowledged as well as accepted. No money should be received from the women if they are deprived of saying how it is to be used.

In the body politic it is become an acknowledged thing that women be given representation. In the Church the women are the "hewers of wood and the drawers of water" and yet no public notice is given to them in the way of universal suffrage.

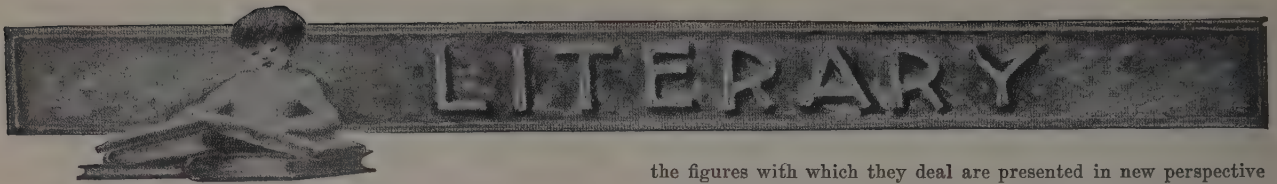
Women to-day should be entitled to all the rights and privileges of the Christian Church. In bodies legislative they should have their place and service should be expected of them. Too long has the Church ignored women and still has drawn from them thousands of dollars and support of every kind. To-day as things are, while women are the occupants of the pews, they have no say officially as to the management of the affairs of the Church. The Church they love only gets from them all it can and gives in return only what it must. If in the war women have proved their worth, why not in peace and the peaceful pursuits of the Church? To-day no Church endeavor could be carried through without the effort of women. No clergyman could "carry on" unless they had the aid of the women.

The Pauline mind sees only in women the need of filling space. To keep silence in church is the business of women, say the Paulinists. How some of us could apply the Pauline formula to men as well as women. The time has come to give credit where credit is due, and those of us in the Churches who can should raise our voice in behalf of the universal suffrage of women in the Church.

Let's form a woman suffrage party in the Church and bring pressure to bear on those who now hold the reins of power.

Maplewood, N. J.

FRANCIS H. RICHEY.



HISTORY

The Decline of Aristocracy in the Politics of New York. By Dixon Ryan Fox. New York: Columbia University. (Longmans, Green & Co., agents.)

A History of the United States. By Cecil Chesterton. New York: George H. Doran Co.

A History of the United States Since the Civil War. By Ellis Paxson Oberholtzer. Vol. I. New York: Macmillan Co.

Thomas Jefferson. By David Saville Muzzey. New York: Charles Scribner's Sons.

The new method of writing history has much to commend it. For one thing we get a better view of movements, which are of quite as much importance as men. Then we get to know the people of whom there are so many. In the older histories certain men bulked larger. In fact kings and dynasties formed their main themes, and where personal incidents were introduced they related to the chosen few rather than to the people at large, who were tolerated as a chorus or a background. Prof. Dixon Ryan Fox in his *The Decline of Aristocracy in New York* gives us a splendid example of modern methods. He tells how an aristocracy of birth was changed to one of money and was often ousted from control, how Federalists became Clintonians and Clintonians turned into Whigs. He begins with the "revolution of 1801" which overturned a government of "the rich, the well born", and brings us down to the times of Governor Seward. It is a moving tale of the growth of the democratic spirit and movement told by one who is at once a student of history and of political science. While dealing with the events of a century ago, it is full of illumination for the present period of transition.

A history of the United States by an Englishman is always likely to be interesting; and when that Englishman is a devout Roman Catholic the interest is more than doubled. Such a volume we have in Cecil Chesterton's *History of the United States*, which is the latest fruit of the present-day scrutiny of American institutions by English writers. Cecil Chesterton, the brother of our own Gilbert, paid a brief visit to the United States during the war and became an ardent friend of America. Returning to England, he insisted upon active service, and the words of his brother, Gilbert K. Chesterton, in this connection are interesting: "My brother who died in France after fighting, I am glad to say, in the final victory that swept away Prussian imperialism, left behind him a little book which he finished at odd moments, even on the march, so intensely did the interest of his subject possess and pursue him." Further on he refers to it as "an illustration of a fresher and much franker version of the invaluable Anglo-American friendship."

This book has a highly personal, provocative, but at all times sympathetic point of view upon American affairs. It is an important outgrowth of a closer bond with England. It is filled with a sincere appreciation of all that is best and most helpful. It is an interpretation that is at all times suggestive. We also get certain perspectives which Americans are apt to miss. His characterization of Charles Sumner is a case in point. He writes freely and frankly of him in a way that will irritate his admirers, no doubt, but which ought to make them think twice of this highly overrated man. His references to Lincoln, "almost unique among great men of action", are singularly fine and unquestionably reflect the modern English view of that "first great American".

Ellis Paxson Oberholtzer has made a splendid beginning in recounting American history since the Civil War. The first of his five volumes is before us. He begins with April, 1865, that most memorable of months, describing the bringing of the news of the breaking of Lee's lines to Jefferson Davis sitting in a pew in St. Paul's, Richmond. From that point he tells of the events of Johnson's administration to the year 1868 in a way to make us feel the movements of the times. A student of John Bach McMaster, he has followed in his footsteps and proved himself a worthy disciple of that chronicler of plain, unvarnished facts. There are those who may deny the classification of "literature" to such works as McMaster and Oberholtzer write; but they give one a vivid picture of the people and of movements and measures rather than of presidents and battles and cabinet chronicles.

Those who like to read history by way of biography will find the series "Figures from American History" most helpful. The series deals with figures of conspicuous interest chosen freely from the whole field of American history. The writers of the volumes have long been thorough students of their subjects, and

the figures with which they deal are presented in new perspective and in many cases in the light of really new knowledge. The books are entirely independent volumes and follow no chronological order. The first of the series, by Professor David S. Muzzey, of Columbia, deals with that always compelling figure—*Thomas Jefferson*. The work is admirably done, embodying as it does an appreciation and defense of Jefferson in the light of modern thought and knowledge that carries weight even with modern republicans who have a traditional distrust of the third President of the United States, largely due, no doubt, to the fact that modern democrats annex him as a patron saint.

CLINTON ROGERS WOODRUFF.



ARTHUR RANSOME is an English correspondent who has won for himself a firm place as a keen observer of events. His book on *Russia in 1919* is designed to give a first-hand impression of actual events in the much discussed soviet-ruled land of the Tsars. Here we have pen-pictures of the leaders, reports of what the people read, a list of the plays and operas given in a single fortnight in Moscow, portrayals of the primitive conditions that have become inevitable, of the levelling of caste, of the permission required to buy a suit of clothes (if the purchaser happens to possess the fortune that such a transaction involves), of the government manoeuvres to circumvent food profiteers, and a mass of other information. Ransome is a practised writer as well as observer and he has given us a readable book and one that radicals claim is "a sober account"—and the conservatives, a "whitewash"! Be that as it may, those who want accounts of the meetings of soviets and the Moscow executive committee; figures concerning schools, libraries, etc.; prices of food and commodities; facts about the conversion of private enterprise to communal control; agriculture, transport, police, housing, trade unions, observations on the personal and human aspects of the miracle that the Russian people are working with the world against them, will find them in this volume in abundance. (New York: B. W. Huebsch.)



IN *What Is America?* Edward A. Ross (of the University of Wisconsin) gives in a series of terse chapters suggestive comments on pressing American problems. "Our society," he observes, "is developing as the fathers neither foresaw nor intended. Its path is determined chiefly by the instincts of multitudes—as in the westward movement and European immigration—by our inherited institutions, and by the remoter effects of mechanical inventions. In the course of this development strain is produced on a large scale. You cannot lay it to persons; it is simply a by-product of social evolution. Of course we should seek out a remedy, but, in the meantime, we need not begin to quarrel among ourselves and hate one another." Certainly sound advice. He then proceeds to point out in his preface that "the bulk of Americans well understand this. There are some who will do nothing about the suffering in the wake of social evolution lest their profits be disturbed. There are others who hold certain individuals responsible for this suffering and would wreck society in order to get at them. Between these are the steady-going millions who, without losing their tempers, seek patiently for remedies. They have contended with a long series of grave problems, yet have not turned bitter. They exhibit that 'firm adherence to justice, moderation, temperance, frugality, and virtue' without which, according to the Virginia Bill of Rights of 1776, 'no free government, or the blessings of liberty, can be preserved to any people.'" (New York: The Century Company.)



THOSE INTERESTED in the actual administration of the forms of government will find C. E. Rightor's *City Manager in Dayton* a valuable contribution. It is an intimate, detailed description of what has become the most important experiment in municipal administration in the United States. Mr. Rightor, who is now connected with the Detroit Bureau of Governmental Research, was director of the Dayton Bureau of Municipal Research. This gave him unusual opportunities to see the actual operations of the government of that city, and he has had the cooperation of two of his colleagues, Dr. Don C. Dowers and Walter Matscheck. Commenting on the work accomplished, Mr. Rightor says: "We are happy that Dayton's record is such that the story of the past five years is a matter of pride to the city and people of Dayton." He might with equal appropriateness add: "and of those who are concerned about the welfare of American cities." (New York: The Macmillan Co.)

EASTER DAY

Joyously the bells are ringing,
Chiming near and far away,
To mankind good tidings bringing
Of another Easter Day.

Christ hath risen! Christ is living!
Cross and death and tomb are o'er;
By His sacrifice forgiving
Human sin for evermore.

Easter Day! When life is brightest,
When we magnify Christ's praise;
Easter Morn! When hearts are lightest,
After penitential days.
Joyously the bells are ringing,
Chiming far away and near,
Hearts and voices both are singing,
"Christ hath risen!—He is here!"

CHARLES NEVERS HOLMES.



AMONG THE CHIPPEWA INDIANS

BY THE REV. D. A. SANFORD

TIMES and conditions have greatly changed, since the Rev. Dr. Breck began his missionary work among the Indians in Minnesota, in 1852. Even since the time when, twenty-three years ago, the Rt. Rev. J. D. Morrison became Bishop of Duluth, great changes have taken place.

The Rev. George Backhurst, the present superintendent of Indian Missions, writes:

"I am writing from a city with paved and beautiful buildings, including an up to date normal school and court house. When Bishop Morrison came here, there was one lone Indian, named Bemidji, living on the shores of a beautiful lake. The town and the lake have been named after the Indian. Last summer, I had the pleasure of driving the Bishop in my Ford car from Bemidji to many missions, on good roads. Twenty years ago, the Bishop made these trips by canoe, and later by ox team. There are now four lines of railway, running in and out of Bemidji."

He describes some of the missions; for example, Cass Lake.

"On the shores of the lake are the church and a log parsonage. Except for the children in school, we see very few Indians around. They live out on their allotments, and are trying to farm in a small way. The Indians will never make good farmers, and raise their bread by the sweat of their brow, while nature provides so bountifully for them in fish, flesh, fowl, berries, and rice, all around them for the plucking. . . .

"The Indians are a social people; they love to group together. They would rather live together in villages, than out on allotments. . . . The Indians love to be all together; the door is always open for lengthy visits of friends, who will come with blankets on their backs, ready to share a corner of the floor.

"Mrs. Parshall, the widow of my predecessor, Archdeacon Parshall, resides here and carries on a good work among these Indians. We have just arranged to buy a vacant store building in the town, which will be remodelled and known as the 'Parshall Memorial Hall'. This building has a good kitchen with hot and cold water, two fairly large rooms down stairs, and three small ones up stairs. Already the building has been in use, and has proved its worth, not only to the Indians, but to the whole community. Later, we hope to make it a fitting memorial to a good missionary priest, by adding on another story, with brick front, and adding a basement for the boys. . . .

"At the beginning of our work among these Indians—under Bishop Whipple—we had a few Church schools. These were later on handed over to the government. The government has spent a lot of money; but is now gradually closing these schools. . . . The best of our Christian Indians were educated at the old Church schools. The younger element

are godless. The government schools have given them a veneer of civilization, and we know what civilization without Christianity will do for a man. . . .

"At White Earth, we have an empty hospital building. . . . I have long advocated that this building be utilized as an industrial school for boys. At Cass Lake, there is a fine roomy house, adjoining St. Peter's Church, which could be purchased and used as a girls' dormitory. At Onigum, we have a better work and a better plant. Miss Colby, here for twenty years, supported by the United Offering, has a good Sunday school and woman's guild here; and the attendance of government employees shows the good work she is doing. . . .

"The Indians love to sing Church hymns. They memorize the Church service. When the Bishop or I preach, we have one of the Indian priests to interpret, sentence by sentence. Time is no object with the Indians, and this double-barreled sermon will last for an hour. They have brought their dinners any way. If a storm comes up, why, they have got their blankets, and can make themselves very comfortable for the night. . . . Sometimes, in the summer, I hold missions in their churches, lasting a whole week. The Indians will bring their tents and keep house all the week, in the Church grounds. They will stay as long as I do.

"At Ponsford, we have a little church, guild hall, and parsonage, set in the midst of big Norway pines, surrounded by a white picket fence. The Rev. George Smith is the deacon in charge. He and his brother Fred, and two others, were ordained by Bishop Whipple, forty years ago. They are now old men."



EASTER

That first dim Easter morn when Thou didst rise
From the dead tomb, Christ Jesus, to the light,
Didst Thou with eager gladness greet the skies,
And thrill to see the gray dawn growing bright?
Didst Thou with keener senses feel the touch
Of cooling dew and hear the singing bird?
And didst Thou love with human love so much
That Mary's eyes could see Thee at Thy word?
And we, too, though of earthlier, common mould,
Who joy in all the pulsing life of day,
When we have slept death's sleep, shall we behold
A dim dawn breaking in the same glad way?
The new life not so very strange or new,
Only a keener sense, a joy more deep—
Only a human knowledge yet more true,
A human life refreshed by healing sleep?
And love, the old familiar human kind,
Unchanged by life or death or time or space,
Shall we grow stronger in it till we find,
Like Thee, we meet our loved ones face to face?

ELEANORE MYERS JEWETT.



THERE IS a difference, of course, between the work of the layman and the work of the clergyman; but there is not this difference, that the one works and the other does no work. The layman, let us remember, has received his own proper ordination, when in confirmation the bishop's hand was laid upon him. He has been, solemnly set apart—appointed in God's own way—to discharge his own office in the Church; and, as we humbly trust, God has in this ordinance pledged to him the strength to accomplish that which it is his duty and his privilege to do. Laymen and laywomen are bound to work. And in our experience of life we all know by this time how much we need the counsel, the experience, the support, the enthusiasm of all. The life of the whole is shown at each point of the living body, and, if the Church is to fulfil its true mission to the world, we cannot dispense with the Church-wide witness of life.—*Bishop Westcott.*



GOD MADE MAN, and desires impartially man's good. "He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."—*Bishop Gore.*

Church Kalendar



- April 1—Maundy Thursday.
 " 2—Good Friday.
 " 4—Easter Day.
 " 11—First Sunday after Easter.
 " 18—Second Sunday after Easter.
 " 25—St. Mark. Third Sunday after Easter.
 " 30—Friday.

CALENDAR COMING EVENTS

- April 14—Georgia Dioc. Conv., Grace Church, Waycross.
 " 14—Montana Dioc. Conv.
 " 20—Western Massachusetts Dioc. Conv., Christ Church, Springfield.
 " 21—Massachusetts Dioc. Conv., Boston.
 May 3—Albany Dioc. Conv.
 " 4—Easton Dioc. Conv., St. Andrew's Church, Sudlersville, Md.
 " 4—Pennsylvania Dioc. Conv.
 " 5—Atlanta Dioc. Conv., Christ Church, Macon, Ga.
 " 5—Tennessee Dioc. Conv., St. John's Church, Knoxville.
 " 10—New York Dioc. Conv., Cathedral of St. John the Divine.
 " 11—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 " 11—North Carolina Dioc. Conv., St. Peter's Church, Charlotte.
 " 11—West Missouri Dioc. Conv., St. George's Church, Kansas City.
 " 12—Arkansas Dioc. Conv., Trinity Church, Pine Bluff.
 " 12—Delaware Dioc. Conv., Immanuel Church, Wilmington.
 " 16—Iowa Dioc. Conv., Grace Church, Cedar Rapids.
 " 17—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
 " 18—Bethlehem Dioc. Conv., St. Luke's Church, Lebanon, Pa.
 " 18—Connecticut Dioc. Conv.
 " 18—New Hampshire Dioc. Conv., Church of the Good Shepherd, Nashua.
 " 18—Rhode Island Dioc. Conv., St. Paul's Church, Pawtucket.
 " 18—South Carolina Dioc. Conv., Church of the Advent, Spartanburg.
 " 18—Western New York Dioc. Conv.
 " 19—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
 " 19—Marquette Dioc. Conv., Sault Ste. Marie, Mich.
 " 19—Michigan Dioc. Conv., St. John's Church, Detroit.
 " 19—Virginia Dioc. Conv., Harrisonburg.
 " 19—Washington Dioc. Conv., Cathedral of SS. Peter and Paul.
 " 20—Florida Dioc. Conv.
 " 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.
 " 26—Minnesota Dioc. Conv.
 " —Central New York Dioc. Conv.
 " —Kansas Dioc. Conv., Grace Cathedral, Topeka.
 " —Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " —Newark Dioc. Conv.
 " —New Jersey Dioc. Conv.
 " —Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
 " —San Joaquin Dist. Conv.
 " —Springfield Dioc. Conv., St. Paul's Church, Alton.
 " —Western Michigan Dioc. Conv.

Personal Mention

THE address of the Rev. ROBERT W. ANDREWS is changed from Maebashi to 53 Akatsu Cho, Tsukiji, Tokyo, Japan.

THE Rev. ASA SPRAGUE ASHLEY has resigned from Hornell and accepted the rectorship of Silver Creek, N. Y.

THE Rev. HARRY F. AULD has been relieved of the charge of St. Andrew's, Shippensburg, and been appointed to the charge of All Saints', Paradise, Christ Church, Leacock, and Grace Church, Nickel Mines. His address is Paradise, Lancaster County, Pa.

THE Rev. VINCENT C. BONNLANDER of Bound Brook, N. J., has accepted a call and moved to Rocky Mount, N. C., where he becomes associate rector of the Church of the Good Shepherd and of the rural missions connected with that parish.

BISHOP BRENT, with the Rev. GEORGE F. WILLIAMS, rector of St. Mary's-on-the-Hill, Buffalo, N. Y., as his guest, leaves on Easter Monday for a two weeks' trip to the Pacific coast.

THE Rev. FREDERICK J. BUTTERY, formerly of Norwich, should now be addressed at St. Paul's Rectory, Vergennes, Vt.

BEGINNING April 15th the address of the Rev. THOMAS DUCK will be changed from Toccoa, Ga., to Cornelia, Ga., a junction point, from which he can more readily reach the missions at Alto, Mount Airy, Clarksville, and Tallulah Falls, while still retaining charge of Elberton and Toccoa.

AFTER twenty years' service in the south, the Rev. A. G. COOMBS was elected vicar of St. Michael and All Angels', Philadelphia, Penn., and chaplain of the institution. Mr. Coombs has been acting since January 1st, but will officially take charge in early April.

THE Rev. J. W. CANTY JOHNSON, for ten years rector of St. John's Church, Roanoke, Va., on Palm Sunday assumed the rectorship of St. Mark's Church, Gastonia, N. C.

THE Rev. FRANK F. KRAFT will supply at St. John's Church, Roanoke, Va., from and after Palm Sunday.

THE Rev. CLIFTON MACON has accepted the rectorship of All Souls' Church, St. Nicholas avenue and One Hundred and Fourteenth street, New York City, succeeding the Rev. George S. Pratt. Mr. Macon will take charge on Easter Monday, April 5th.

THE Rev. FREDERIC O. MUSSER was instituted rector of the Church of the Covenant, Philadelphia, Pa., on March 25th, Bishop Rhinelander officiating.

THE Rev. EDWARD L. B. PIELOW has accepted a call to St. John's Church, Huntingdon. He is finishing his course in the Theological Seminary in Alexandria, Virginia, but holds services on Sundays in Huntingdon.

THE Rev. PHIL PORTER, who since his ordination in 1914 has been rector of the suburban church of St. Mary, Cleveland, has become associate rector of Christ Church, Dayton, Ohio.

THE Rev. HENRY A. POST has resigned the rectorship of St. Andrew's, Harrisburg, and accepted a call to Elco, Nevada. His resignation of St. Andrew's takes effect on the Monday after Easter.

THE Rev. CLAUDIUS F. SMITH of Lynchburg has accepted election as missionary of the diocese of Southwestern Virginia, and will enter upon these new duties early in April.

THE Rev. SQUIRE SCHOFIELD, formerly of Hunts and Nunda, N. Y., has entered upon his duties as rector of Canaseraga in the same diocese.

THE Rev. N. R. WARD should be addressed at Detroit, Minn., not as given in *The Living Church Annual*.

ORDINATION

DEACON

HARRISBURG.—Mr. ELWOOD L. HAINES, lay reader in charge of St. Andrew's Chapel, York, since last October, was ordained deacon in St. Paul's Church, Camden, N. J., on St. Matthias' Day. Since his ordination Mr. Haines has taken up residence in York. In addition to the care of St. Andrew's Chapel, he is assisting the rector of St. John's at the parish church, having as his special charge work among the boys.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

CARY.—On March 10th at Louisville, Ky., MARTHA BLANTON, wife of the Rev. Chas. A. CARY. Interment in Cave Hill cemetery, Louisville.

"In the communion of the Catholic Church."

COOKE.—At her home, Evansville, Indiana, on March 16th, at the age of 59, LILLY, daughter of the late Dr. Isaiiah Haas and Sarah McHenry, and widow of Frederick B. COOKE.

Funeral services were conducted at the home on March 18th by the Rev. Wm. R. Plummer of St. Paul's Church.

Mrs. Cooke was an active member of the rector's aid society, an accomplished musician, and always willing to give her services as organist when needed.

DAVIS.—On March 22nd, at her home in New York City, HARRIETT (Lobdell) DAVIS, beloved wife of Vernon M. Davis and daughter of the late Rev. Francis Lobdell, D.D. Funeral services were held in St. Agnes' Chapel, Trinity parish, on March 25th, Bishop Burch officiating, assisted by the Rev. Dr. W. T. Manning, the Rev. Dr. W. W. Bellinger, and the Rev. E. Russell Bourne. A large number of clergymen, delegations from Church and patriotic societies, and friends attended the funeral services. Interment was made at Woodlawn.

JENKIN.—On March 18th, at Penzance, Cornwall, England, ALFRED CHARLES JENKIN, father of the Rev. Harold Jenkin, rector of St. Mark's Church, Erie, Pa.

KING.—On February 24th, Miss LOUISE KING, a beloved and useful young member of All Saints' parish, Reisterstown, Md.

Grant her, O Lord, eternal rest, and light perpetual.

MACLAREN.—On March 16th, at her home, Evansville, Indiana, in her 61st year, ANNIE GRIGGS, wife of David B. MacLaren, junior warden of St. Paul's Church.

The burial office was said in the church on Friday at 10 A. M., the Rev. Wm. R. Plummer officiating.

At the time of her death Mrs. MacLaren was treasurer of the Woman's Auxiliary, president of the altar guild, and a member of the woman's parish guild, to all of which societies her loss seems irreplaceable.

MILLARD.—At her home, 2003 Iglehart avenue, St. Paul, Minn., on March 23rd, LAURA AGNES (Mrs. F. B.) MILLARD, age 56.

Grant her, O Lord, eternal rest; and may light perpetual shine upon her.

MINOR.—At her home in Waterbury, Conn., March 21st, SARAH WARNER, widow of Theron MINOR, aged 74; for many years a devoted and faithful communicant of Trinity parish.

"And the eyes of the blind shall be opened."

OXLEY.—On Thursday, March 18th, at his residence, 1819 G street, N. W., Washington, D. C., WILLIAM HENRY OXLEY, formerly of St. Paul and St. Louis, beloved husband of Hattie Fortis, and father of Nellie F. Oxley and Mrs. Hattie O. Stengel.

"Blessed are the dead who die in the Lord."

PUTNAM.—On March 12th, at St. Mary's Hospital, Rochester, Minn., ARTHUR S. PUTNAM, of Manistique, Mich.

Truly, a good servant of our Lord Jesus Christ.

SESSUMS.—At New Orleans, on Sunday, March 21st, at 7 o'clock P. M., DAVIS SESSUMS, JR., youngest son of the Rt. Rev. Davis Sessums and Alice Castleman Galleher, aged 14 years. Funeral services from Christ Church Cathedral, on Tuesday, March 23rd.

SNOW.—MARY ANNE SNOW, widow of the late Nelson H. Snow, formerly of Mineral Point, Wis., died at the home of her daughter, Mrs.

Leon Claussen, Moline, Ill., Tuesday, March 19th. The body was taken to Mineral Point, and the funeral service was held at Trinity Church.

May she rest in peace!

STUART.—At her home in Brooklyn, N. Y., on March 19th, IDA BELLAIR, widow of William STUART, formerly a devoted member of Trinity parish, Waterbury. Buried at Waterbury, Conn., March 21st.

"And we also bless Thy holy name for all Thy servants departed this life in Thy faith and fear."

TWINING.—At Montreal, Canada, March 19th, EDWARD HENRY TWINING, aged 87 years. Buried from Trinity Church, Waterbury, Conn., on March 21st.

May he rest in peace!

WANTED

POSITIONS OFFERED—CLERICAL

CLERGYMAN WANTED FOR PARISH embracing approximately 200 communicants, located in Harrisburg, Pa. Married man between the ages of 30 and 40 preferred, and one who is energetic and progressive. Salary to start \$1,500 per annum and modern three-story stone rectory with all conveniences, adjacent to the chapel. Correspondence strictly confidential. Address P. O. Box 604, Harrisburg, Pa.

CURATE WANTED FOR A MIDDLE-WEST parish. Must be willing to keep everlastingly on the job. Good salary offered. Address WEM, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

TO MISSIONARY BISHOPS AND PARISHES seeking a rector. Priest 40 years of age, active, perfect health, having spent most of his life in educational institutions, at present Headmaster of a Church boarding school for boys, desires change. Willing to go any place. Used to managing big propositions. Good organizer and business executive. Considered strong preacher. If you can offer such a man work address J. H. S., Box 524, Lancaster, Pa.

AN ENGLISH RECTOR OF CONSIDERABLE experience, well known as a preacher and missionary, spent some years in the Canadian Church, seeks a post as rector or missionary in the American Church. Age 46. Up to date. Good organizer, fond of visiting. Who wants a hustler? Built two churches and two rectories. Highest references, episcopal and otherwise. Address EVANS, 109 Sutherland avenue, Maida Vale, London, W. 9, England.

PRIEST SEEKS PARISH, DIOCESAN mission work, or chaplaincy of an institution; earnest, active. Address DURY, care LIVING CHURCH, Milwaukee, Wis.

PARISH OR MISSION WANTED BY energetic priest. East preferred. Address B1, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

Y. M. C. A. SECRETARY WANTED. The Y. M. C. A. directors of no mean city of 40,000 inhabitants need a live man as manager. He must be a Christian gentleman, one who knows, without participation in or condonation of, the temptations and vices of an American city; sensible enough to hate sin, human enough to love sinners; not a man whose religious ideas are of the paleolithic age; nor a man so "liberal" that he has no convictions. A man who thanks God for laughter as a special blessing; a man who is a businessman above the eyebrows and a boy under his waistcoat. Address Y. M. C. A., care LIVING CHURCH, Milwaukee, Wis.

WANTED.—FOR ST. ANNE'S CHURCH, Kennebunkport, Maine, a young man who has been well trained as a server for the last Sunday in June and Sundays in July, August, and two in September. Employment out of doors or in some hotel the five week-days unemployed at the church. Please write fully to HENRY PASTON CLARK, 110 Tremont street, Boston, Mass.

ABOUT MAY 1st, COMPETENT, middle-aged woman to assist with general housework in family of two at Belmar, N. J.; little work, pleasant surroundings. Only one wanting a good home, willing to be companionable, with small wages, need apply. Address RECTOR, 15 Slocum place, Long Branch, N. J.

ORGANIST AND CHOIRMASTER WANTED. Two-manual organ. Plain service. Good teaching opportunity. Middle-West city of 30,000. \$75 month. Address DULCIMER, care LIVING CHURCH, Milwaukee, Wis.

GIRL OR WOMAN WANTED to go to seashore in Massachusetts to help with children and housework. Comfortable home and good wages. Address C. A. P., care LIVING CHURCH, Milwaukee, Wis.

ST. JAMES' CHURCH, WILMINGTON, N. C., wants an organist and choirmaster of ability. References required. Communicate with JAMES I. METTS, Chairman Choir Committee, Wilmington, N. C.

COLORED PRIEST WANTED immediately for work in diocese of Texas. Give full particulars in first letter. Address ARCHDEACON WALKER, Galveston, Texas.

POSITIONS WANTED—MISCELLANEOUS

EFFICIENT ORGANIST-CHOIRMASTER.—Churchman, of Cathedral training, considered one of the greatest performers in the country; most successful choirmaster, conductor of music festivals, etc., wishes a position in church needing first-class music. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Highest references. Over twenty years' successful experience, boy and mixed choirs. Large city church preferred. Please state particulars, salary, teaching possibilities to CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

REFINED, CULTURED WOMAN, WIDE experience in institution work, desires position as superintendent. Knowledge of book-keeping, typewriting, hospital training. Best references. Address SECRETARY, 50 Evergreen place, East Orange, N. J.

REFINED, CULTURED YOUNG WOMAN, a teacher, advised by physicians to seek change of occupation, desires position as companion, social or business secretary. References. Address S. A. W., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER in charge of two large New England churches desires change, preferring New York City or vicinity. Excellent credentials. Address N. Y. C., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desiring change, will be at liberty to accept position September 1st. Churchman, young, single. Boy choir preferred. Good organ essential. Address AMBITIOUS, care LIVING CHURCH, Milwaukee, Wis.

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

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THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

MISCELLANEOUS

WANTED, BY CHURCHMAN in incorporated business under state banking laws, loan of \$4,000 for three years. Will pay 7% interest. Capital required to increase earnings. Life insurance policies for security. Have had twenty-nine months' military service and received citations from France and Italy. References. Address MAJOR CRAIGER, Room 201, Boardman Building, Troy, N. Y.

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CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.
(Five minutes from Loop via Madison St. cars.)
Sunday services—7:30, 8:30, and 11.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President; Chauncey Brewster Tinker, Ph.D., First Vice-President; the Rev. John Henry Hopkins, D.D., Vice-President; the Rev. J. O. S. Huntington, O.H.C., Vice-President; the Rev. Frank B. Reazor, D.D., Vice-President; the Rev. Hamilton Schuyler, Vice-President; the Rev. Wm. Harman van Allen, D.D., Vice-President.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For particulars address Miss FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

MEMORIALS

WALTON W. BATTERSHALL

The vestry of St. Peter's Church, Albany, N. Y., at a special meeting, adopted the following minute:

The Rev. WALTON W. BATTERSHALL, D.D., died on Friday, March 19th, in the 81st year of his age. Since 1874 he has been rector of St. Peter's Church. Since 1911 rector emeritus.

This longest rectorship in the two centuries of our parish history was in many respects the most brilliant. Coming to this city a comparatively young man, Dr. Battershall's remarkable powers of thoughtful and eloquent expression matured and won appreciation in the church to which they were thereafter dedicated; so that he was always associated with St. Peter's and Albany, and brought honor to both in the high positions he won in the national councils of the Church.

His triumph was by no means purely intellectual; it was far more an affair of personality. He seemed to apply his faith most perfectly in the development of a charm more delicate than our robust civilization often permits to men of vigorous habit. To an unwonted degree he exemplified the Christian graces. If he spoke happily, it was because he thought happily and felt happily. Looking at the bright side of things was his determined practice. He cultivated, in a poverty stricken world, the infinite riches of content; and sometimes the harvest seemed to burst the doors. One wondered if he denied the existence of evil, as he certainly did the interference of any human weakness with the accomplishment of what he had in hand. "I never tire," used to be a favorite expression; and though advancing years curtailed his activity, he would not admit that they had taken off any of the keen edge of life. Even his last illness he made light of; he was indisposed, that was all. In a little

while he would be out again. And so he passed on, peacefully, into the great unknown, a gentle and courageous spirit.

CHARLES C. HARRIMAN,
Rector.

ROBERT C. PRUNX,
WILLIAM GORHAM RICE,
Wardens.

JOHN T. PERRY,
LUTHER H. TUCKER,
WILLIAM P. RUDD,
THOMAS I. VAN ANTWERP,
SAMUEL W. BROWN,
FREDERICK E. WADHAMS,
JOHN H. McELROY,
DELANCEY PALMER,
RUSSELL M. JOHNSTON,
Vestrymen.

March 21, 1920.

ARTHUR S. PUTNAM

At St. Mary's Hospital, Rochester, Minn., on March 12th, occurred the death of ARTHUR S. PUTNAM of Manistique, Mich.

At the request of his fellow-townsmen, a memorial service was held at the new high school auditorium, Manistique, on March 17th; Mr. Putnam having been long and prominently identified with the city schools. Following this service the funeral was held at St. Alban's Church, the Rev. Andrew S. Gill, of Detroit, a former rector, officiating. Burial took place in Lakeview cemetery.

For many years Mr. Putnam had been a vestryman of St. Alban's and active in Church work.

The city has lost a public-spirited citizen, a man of stainless character who gave most generously of his time and his means for his Church, his country, and his own community.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH.
Sunday School Commission, 73 Fifth avenue.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Houghton Mifflin Company, 4 Park street, Boston, Mass.

Recreation. By Viscount Grey of Fallodon, K. G. (Net \$1.25.)

Le Petit Nord. Or Annals of a Labrador Harbour. By Anne Grenfell and Katie Spalding. (Net \$1.50.)

DEATH OF REV. W. H. WOTTON

THE REV. WILLIAM H. WOTTON, for over twenty years a priest of the diocese of Los Angeles, and one of its senior clergy, died at his home in Los Angeles on March 21st, at the age of 56.

The Rev. Mr. Wotton was born in Worcester, England, and educated at St. George's School, Bristol. At the age of 20 he came out to Canada, making his home at Sault Ste. Marie, Ont. Here he served as principal of the Church of England Indian School for three years.

In 1887 he was ordained deacon in Detroit by Bishop Harris, and two years later was advanced to the priesthood by Bishop Worthington. He first engaged in missionary work at St. Clair and Fort Gratiot, Mich., remaining for five years.

He became rector of St. John's Church, Grand Haven, Mich., in 1892, and from 1893-9 was rector of Trinity Church, Janesville, Wis. Removing to Southern California in 1899 he was stationed in Los Angeles, serving at St. Athanasius' and then at St. Luke's Church. The following year he became rector of the Church of the Messiah, Santa Ana, where he remained till 1912. In that year he was called to the rectorship of St. James' Church, South Pasadena. While there he was overtaken by an incurable disease, which eventually led to his resignation and retirement early in 1918. He is survived by a widow, a son and daughter in California, and one brother who is secretary of the Naval College, Greenwich, England.

The funeral was held at St. Paul's Pro-Cathedral, Los Angeles, on the morning of March 23rd, Bishop Johnson officiated, assisted by the Very Rev. William MacCormack, D.D. Interment was at Hollywood cemetery, the committal being read by the Rev. J. Arthur Evans.

MOBILIZATION DAY AND AFTER

ARKANSAS.—Up to the first of March, \$1,031.43 had been remitted to the general treasurer in New York, and \$515.70 to the diocesan missionary treasurer.

FLORIDA.—Pensacola has pledged nearly \$5,000, and Gainesville nearly \$1,000 a year for the next three years for the Campaign.

CENTRAL NEW YORK.—As a result of the Campaign lately begun in this diocese, the central office in New York City received on March 22nd twenty pledges of whole time service.

LONG ISLAND.—About two-thirds of the parishes have finished the Campaign programme, and financial returns indicate contributions much larger than heretofore to Church work in and beyond the diocese. Many parishes in the eastern part have deferred the Campaign until early summer, when their congregations are best.

OHIO.—St. Paul's Church, Akron, raised its full quota of \$52,680, almost nine times larger than the previous missionary apportionment. Income for current expenses was increased 46%. As an added result a new and aggressive spiritual attitude characterizes the whole parish.

WESTERN NEW YORK.—The Campaign is now being carried on with energy. Palm Sunday was set for the financial canvass to meet a quota of \$1,728 684, with an added ten per cent. for contingencies in a period of three years.

WYOMING.—Several parishes and missions have met or exceeded their quotas, and it is expected that this number will be increased. Local conditions delayed the Campaign in one or two parishes whose effort will be completed at Easter. St. Mark's Church, Cheyenne, had a budget for parochial support amounting to \$19,000 for three years. It raised \$20,253.30. The budget for missions for the same period was \$8,028. The amount raised in gifts and pledges was \$8,175.30. The total is an increase of approximately \$20,000 over any previous three-year programme—700% for general missions and 300% for parochial support. Among the parishes and missions which have met or exceeded their quotas are St. Mark's, Casper, St. Mark's Cheyenne, St. Matthew's Cathedral, Laramie, St. Thomas', Rawlins, St. John's. Green River, St. James', Riverton, St. Mary's of the Plains, Rockford, and St. Barnabas', Saratoga.

the new procedure is to diminish the chance of its working satisfactorily. The right course is to make the best of it. Every Churchman can do something to ensure that the strong points of the constitution shall have their full value; its defects may, we hope, be amended."

WELSH DISESTABLISHMENT ACCOMPLISHED

At the end of the present month the disestablishment and disendowment of the Church in Wales will become an accomplished fact. The election of the first Archbishop of Wales will take place at Llandrindod Wells in Easter week, and the general expectation seems likely to be realized that the Bishop of St. Asaph, as the senior Welsh bishop, will be chosen. Should this be so, it is understood that the installation will take place at St. Asaph on June 1st, when the Archbishop of Canterbury will be present.

DEFENSE OF "MANIFESTO"

The Mansfield College Manifesto, to which I referred in my last letter, provides the Church newspapers with abundant correspondence. Canon Lacey, one of the signatories to the resolutions passed at the Conference, is at some pains to deny the suggestion that such resolutions have anything in common with the Kikuyu compromise. With regard to the third resolution concerning the acceptance by ministers of "such authorization as shall enable them to minister fully and freely in the churches of other denominations," Canon Lacey says:

"So far as we are concerned, authorization to minister in the congregation can be given only by imposition of the hands of a bishop with appropriate prayer. We should regard this as ordination. Others might regard it as a ratification of their former status. This divergence of view cannot be helped. It could not be helped in the case of Palmer of Magdalen when he was ordained at Rome. Firmly convinced that he was already a deacon validly ordained, he nevertheless submitted to the rite of ordination, in what precise aspect I do not know, with a full explanation of his own position. English bishops may have to deal with analogous cases. The one thing that such an act must not be called is 'reordination'. I urged this at the Conference, giving reasons. Properly understood, reordination is impossible; a man is either ordained or not ordained; if he is not ordained, he obviously cannot be reordained. The resolution, therefore, ruled out this word."

This does not greatly assist the plain-thinking Churchman to a right understanding of what the Mansfield Conference meant by "authorization". For instance: If a Churchman should desire admission to Communion in a Nonconformist chapel, from whom is he to obtain authority—from the church which he leaves or the chapel to which he goes? And why from either, if, as the Manifesto affirms, "the denominations to which we severally belong are equally, as corporate groups, within the one Church of Christ"?

On the point of "efficacy of administration" the *Church Times* delivers itself as follows:

"It is argued by some Churchmen that the ministries of the separated communions, though defective, are valid because the ministers when officiating have the right intention to do as the Church intends, and therefore that they might say mass at our altars or administer the Communion to Church people at their tables. Within the limits of the several societies the ministries may be valid, but they are not so for those who inherit the tradition of Catholic order:

ARCHBISHOP'S PRONOUNCEMENT REGARDING THE ENABLING ACT

Great Responsibilities Accompany Its Privilege—Welsh Disestablishment Now Accomplished—The "Manifesto" from Mansfield College

The Living Church News Bureau
London, March 5, 1920

A SERVICE of prayer and dedication in connection with the passing of the Enabling Act was held in the nave of Westminster Abbey last Thursday evening, and a large congregation assembled to hear what was advertised as "an important pronouncement" by the Archbishop of York. Dr. Lang's discourse proved, indeed, a well-reasoned survey of the measure, to which he added much wise counsel to Churchmen regarding the opportunities (which, like all opportunities, created great responsibilities) presented to them as a consequence of the successful passage of the bill through Parliament.

Dr. Lang said that Churchmen and Churchwomen of this generation were summoned by God's help to renew the structure of the Church's government, and to create a system of councils—parochial, diocesan, and national—representing all who are willing to declare themselves members of the Church and to claim its franchise. These councils were no longer merely voluntary bodies; though planned by the Church itself, they had received from the State statutory recognition as part of the constitutional system of the Church. To the National Assembly, in which they culminate, great and valuable powers had been entrusted for the framing of its own measures, and, when they required Parliamentary sanction, for presenting them to Parliament for its assent. "When we think," said the Archbishop, "of the difficulties which, less than a year ago, seemed so formidable; when we think of the

surprising majorities by which both Houses of Parliament gave their assent to this scheme; when we think, above all, of the wonderful atmosphere of good will which surrounded its passage, is it presumptuous to say that God has been good to us?"

The Archbishop uttered a warning that there must be no more vaunting of victory. There was much in the criticism of the scheme which deserved remembrance in the spirit and attitude of mind with which they endeavored to give it effect. Any mere spirit of congratulation was rebuked by the thought of the grave and unique responsibility which now lay upon them all. For the first time, at least since almost primitive ages the laity in every parish throughout the land were offered vote and voice in the management of their Church, and that not merely as parishioners or as citizens of the nation, but as citizens of the Church; and not merely by the favor of this or that incumbent, but as a right conferred by the Church with the concurrence and recognition of the State. In a degree never before possible, every man or woman professing allegiance to the Church was invested with a personal responsibility for its welfare, for the success or failure of its divine mission.

STATEMENT FROM THE CHURCHMEN'S UNION

The Churchmen's Union has issued, through its council, a statement of its policy towards the Enabling Act, and this is interesting as coming from an organization which may be said to represent the Broad Church view of theology in the Church of England. Among the signatories are the Dean of St. Paul's (Dr. Inge) and Canon Glazebrook. The statement ends with the following appeal:

"The Enabling Bill has become law. Some of us like it and some do not; but we have all to choose a line of conduct with regard to it. There are those who threaten to ignore its existence. This is not a wise policy, for to abstain from taking part in

neither could their recognition by the English bishops or the whole Anglican episcopate confer on them the status of the Catholic priesthood."

AS TO RESERVATION AND BENEDICTION

The Rev. Reginald Wynter, vicar of St. John's, Taunton, has this week received formal notice to appear before the court of the Bishop of Bath and Wells, at the Guildhall, Bath, on March 13th, to answer charges preferred against him under the Church Discipline Act, 1840. It may be recalled that the principal charge is that he has refused obedience to the Bishop's command to discontinue Reservation and Benediction of the Blessed Sacrament at St. John's Church. As I have already intimated, Mr. Wynter has declared his intention not to appear before a State-constituted court (as he calls it), or to recognize it in any way. Should he persist in this attitude, developments on the lines of the recent Cury case are not improbable.

Meanwhile, the Federation of Catholic Laity has decided to coöperate with a committee which has been organized for his defence. Counsel will be briefed, and a formal protest entered when the court assembles. The committee are further prepared to render what financial support is necessary, and have opened a fund for this purpose.

APPROACHING RETIREMENT OF BISHOP OF CARLISLE

The Bishop of Carlisle, Dr. Diggle, who has been in ill-health for some time, has now definitely given notice of his intention to resign his bishopric on May 6th. He has decided not to wait, as he had originally intended, for the attainment of his ministerial jubilee in March, 1921, for, as the Bishop explains, "in these days, so critical for the

development and organization of its laws and government, the Church needs all the help (especially with the Lambeth Conference impending) which men in sound health and robust vigor can render."

Dr. Diggle, who is 73 years of age, has held the bishopric of Carlisle since 1905, and his official connection with the diocese in various capacities has lasted for a quarter of a century, that is, from 1896, when he accepted the Archdeaconry of Westmoreland. The Bishop says that he had hoped to be able to retire without taking a pension, but the high cost of living, together with the demands made on his private resources by official expenditure, render it necessary that he should ask for one. This will not amount, however, to more than a quarter of the pension to which the law entitles him.

WILL SELL EPISCOPAL PALACE

The Bishop of Chester, finding his palace too expensive for him, has decided to sell it, and he is to be congratulated on the rapidity of his decision. The problem was simpler than some others of the same character, for the house was not of any great historic interest, and the reduction of the new Bishop's income, by the claims of the retiring Bishop's pension, necessitated a curtailment of expenditure somewhere. None the less, the decision marks an epoch—for it is manifest that the objection to vast episcopal residences is growing stronger day by day, and the sale of one of them at this time is bound to become a powerful precedent. The Archbishop of York is contemplating giving up Bishopthorpe, while other signs point to the fact that the Bishops, too, are feeling the pressure of the times. Their "fatal opulence" exists only in imagination, and adaptation to the new environment will come in time.

GEORGE PARSONS.

come to it during our recent weeks and months 'shine more and more unto the perfect day'."

"The Church Can Never Fail"

In the course of the mission of St. Luke's, Toronto, Father King, who spoke upon the text, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31: 3), recalled the great inspiration which the sight of the crucifix standing at Crucifix Corner had been to the men who took part in the Battle of the Somme in 1916, the figure of Christ, with arms outstretched, bearing its message of hope to all who passed by. This crucifix, he declared, had carried to the men in their darkest hour the message of the suffering and triumph of Christ.

"To-day we see in many places a world out of joint, pessimism prevailing, and we hear it said that the Church has failed; that religion no longer holds the people," said Father King, and continued: "Never can the Church of Christ fail. If it were true to its task of setting forth the love of God for man as manifested in Christ Jesus, the Church could not fail. It was inevitable that men, after passing through the hell on earth of modern warfare, should turn for a season to material things. A wave of materialism had followed in the wake of every great war, and there was no reason to expect that this would be an exception. But material pleasures, even if the least harmful, could never satisfy the human heart. Sooner or later these would have passed, and then men would look to the Church, and if she were true to her Master, and taught the message of the love of God, men would find solace for their heart's need. God's love was for the individual, and it was illimitable."

The Columbia Coast Mission

The Columbia Coast Mission under the leadership of the Rev. J. Antle has done excellent work during the past year, as was shown at its recent annual meeting.

Investigation into the health of the Indians of the district around Alert Bay by the mission doctor, Major G. H. Wilson, has brought some very startling facts to light, and the board, following his urgent advice, has authorized the superintendent to go at once into the matter with the Indian Department with view to erecting a small building specially equipped to take care of Indians afflicted with tuberculosis. A residence for the doctor has just been completed in conjunction with St. George's, Alert Bay.

A further expansion of the mission work will take the form of a small hospital in Drury Inlet. This hospital will be built, equipped, and financed by a group of lumbermen operating in that locality, chief among whom are Messrs. Munn and Dempsey, the mission giving the benefit of fifteen years' experience to the prospect, and expectations are that in a very short while a small but well-equipped emergency hospital will be ready for service at Carriden Bay, Drury Inlet. With this expansion in view, the mission will inaugurate its own forward movement, and hopes to give an opportunity to some who missed the United Forward Movement. This institution fifteen years ago made a very distinct forward movement into what was then an almost unknown country, to succor and help men whose needs were ignored and their very existence almost forgotten.

It is expected that yearly grants to the mission from the Government and Church organizations will be increased this year and that \$25,000 will be collected from these and the public, to bring the hospital plant

THANKSGIVING CALL FOR THE CANADIAN FORWARD MOVEMENT

Is Issued by Primate—"The Church Can Never Fail"—Columbia Coast Mission—Western Canada Fund

The Living Church News Bureau }
March 25, 1920 }

THE total subscriptions to the Anglican Forward Movement now amount to \$3,254,301, the diocese of Huron having reported an additional \$80,000. The amount paid in to date exceeds a million dollars, so that the original allotments for Indian and Eskimo work and for diocesan needs, which were to be met first, are to be at once paid in full.

The Primate on the Forward Movement

In the course of his pastoral calling the Church to thanksgiving for the success hitherto of the Anglican Forward Movement, the Primate wrote:

"In recording our thanks to God to-day, we must keep in mind three aspects of the subject. First, we have to thank Him for the measure of success which He has vouchsafed to the spiritual objective of the Forward Movement. Other evidences, I understand, are manifest of a distinct spiritual awakening in many quarters, and we have to thank God for these, but one cannot help feeling that the result so far of the success of the financial campaign is a proof that the wills of our people have been stirred up. As it is God alone who through His spirit

can do this, we must first of all thank Him for that. Secondly, we must thank God not only for the spiritual, but for the financial result. 'Every good giving and every perfect boon is from above, coming down from the Father of Lights.' The success achieved has been attributed by someone to 'team work, a real need, publicity and prayer.' These four, but to my mind the greatest of these is prayer. God intends us to use means, wise means, effective means but it is His standing behind them all and furthering them that alone can bring about success. Thirdly, while we thank God for what we cannot help designating the most extraordinary forward movement ever made in the history of our Canadian Church, let us ask Him to guard us against two possibilities. First, against anything of the nature of a reaction. A supreme physical effort sometimes leads to lassitude and temporary inaction. Let us not be weary in well-doing and be content to rest while saying to ourselves: 'Soul, thou hast much goods laid up for for many years; take thine ease.' 'Church, thou art rich and increased with goods and have need of nothing'. Again, may God guard us against imagining that we have reached in any sense a final goal and can stop. The Forward Movement in our Canadian Church has not ended. It has, please God, only just begun. Let it be but the beginning of a new standard of giving on the part of our Canadian Churchmen. Let it be but the dawning of a new day in the life of the Canadian Church, and let the light that has

up to normal, after five years of over-rigid economy, and to take care of the expansion needed.

Western Canada Fund of the English Archbishops

The Archbishops of Canterbury and York have issued a statement regarding the closing of their Western Canada Fund, which is now completing about ten years' existence. They say that they wish to leave the work on a firm basis and propose to hand over missions and equipment to the Church in Canada as a permanent part in its organization, together with a trust fund of £50,000, the interest of which is to be applied to maintain a mission and support a body of pioneer clergy, especially to minister to emigrants and settlers in the new districts in the West. A special closing service is to be held in Westminster Abbey on June 5th, and the gift will be presented by the Bishops of Oxford and Worcester at the great centenary service at Winnipeg on October 13th.

The First Mohawk Bible

The Rev. Dr. John Cooper, General Secretary of the Canadian Bible Society, has an interesting article in the *Canadian Churchman* on the first Mohawk Bible. At the instance of the S. P. G. as early as 1715, morning and evening prayer, together with some passages from the Old and New Testaments, were translated and published for the use of the Mohawks.

Later the Rev. Dr. Stuart and Chief Brant produced the Gospel of St. Mark and the Book of Common Prayer. Their translation was carried to London by Indian hands, and was published for them at the expense of the British Government. The book was printed in very good type and contained some fine engravings. When they passed away another took up the task of giving the people yet another part of the Word of God. This was John Norton. By birth a Cherokee Indian, from his infancy he had lived among the Mohawks; he became chief of the Six Nations; and to him in 1804 his people were indebted for the Gospel of St. John in their own tongue.

The British and Foreign Bible Society was then just being established, and the first Scripture the young society published was this Gospel of St. John in the Mohawk and English for the red men of Canada. A copy of this original is preserved in the Canadian Bible Society museum in Toronto.

Miscellaneous

One of the most interesting of the series of Lent lectures at Trinity College, Toronto, was given by the Rev. R. C. Blagrove, D.D., on The Way of Christian Science, before an audience that filled Convocation Hall.

Major the Ven. Archdeacon J. C. Davidson, rector of St. John's Church, Peterboro, Ont., has announced his retirement from the chaplaincy of the 57th Regiment, with which he has been connected for twenty-four years. Major Davidson was appointed the first chaplain of the regiment in 1896. He is the second senior active chaplain in the Dominion, his service being surpassed only by that of Col. the Ven. Archdeacon Forneret, of Hamilton.

The March Bulletin of the Council for Social Service deals with The Treatment of the Criminal.

Miss M. J. Dalton, formerly of Haverburg College, Toronto, and Winnipeg, has organized a school for women and girls, in connection with the "Syria and Palestine Fund" at Beirut.

Canon Vernon, General Secretary of the Council for Social Service, attended and

gave addresses at the Provincial Social Welfare Congresses at St. John and Halifax.

The little church in Duntroon, Ont., has been beautified by the gift of two brass flower vases in loving memory of the late Rev. Herman Caplan, for some years incumbent of the parish.

The Bishop of Athabasca writes from England that his health is somewhat better, but that he cannot return to Canada until after the Lambeth Conference. Meantime, he has undertaken further preaching engagements in connection with the Indian and Eskimo Endowment Fund, which work, last year, was hindered partly owing to resettlement after the armistice and partly by reason of His Lordship's health.

The Rev. G. M. Ambrose, rector of St. Mark's Church, Halifax, has presented a small sized silver chalice and paten and two cruets for the use of the Church of England chaplain—at present the Rev. Canon V. E.

Harris—in his ministration to patients in the Victoria General Hospital, Halifax.

After two years' work as a teacher at St. Stephen's College, Hong Kong, China, the Rev. J. S. Harrington, L.Th., has been appointed as rector of Campbellton, N. B., by the Bishop of Fredericton.

Major the Rev. W. E. Kidd, M.C., the new curate of St. George's Cathedral, Kingston, Ont., served with the 21st Battalion in France from 1914 to 1919, and was several times wounded. He returned to Canada on demobilization, and has since been in charge of his former parish at Napanee.

A Correction

A correspondent asks that the statement in this column of March 20th that Premier Drury spoke in St. James' Cathedral be corrected. The meeting took place in St. James' schoolhouse, and was a men's meeting with some women present.

THE NEW YORK LETTER

New York Office of The Living Church
11 West 45th Street
New York, March 29, 1920

BISHOP GAILLOR BEFORE CHURCH CLUB

HERE was a large meeting of the Church Club on Thursday evening, March 25th, Mr. Henry L. Hobart presiding, when Bishop Gaillor explained the organization of the Presiding Bishop and Council and told of its plans and work. He was cordially received and frequently applauded.

Several members of the club spoke in grateful appreciation of his efforts and pledged the hearty support and coöperation of this society. The hope was freely expressed that the Presiding Bishop and Council would not leave New York City for another meeting place.

An informal reception followed.

DR. MANNING ON MARRIAGE AND DIVORCE

St. Luke's Chapel of Trinity parish, Hudson street, was overcrowded on the occasion of the next to the last in the series of united Lenten meetings for the parishioners and clergy, which was held on March 24th. Dr. Manning gave the address on Christian Marriage that is printed elsewhere in this issue.

WOMEN ADDRESSED BY MISSIONARY BISHOPS

Upwards of three hundred women attended a luncheon on March 22nd, in the Hotel Biltmore, given under the auspices of the Woman's Auxiliary of the diocese to consider the missionary needs of the Church in the western part of the country.

The Bishop of New York presided and addressed the meeting. Under the general title, The Church's Work in the West, addresses were made by Bishops Gaillor, Lloyd, Thomas, and Howden.

It was a large and enthusiastic gathering, and the interest of the audience was sustained to the hour of adjournment at 4 o'clock.

CATHEDRAL TRUSTEES

On March 23rd, the trustees of the Cathedral of St. John the Divine adopted plans for a monument to be erected at once in memory of the founder of the Cathedral, Horatio Potter, fifth Bishop of this diocese. Mr. Thomas Nash is the architect of the memorial, which is to cost \$11,000. The money is now in hand.

At the same meeting the corporation approved the following nominations made by

the Bishop: The Rev. Pascal Harrower to be an honorary canon; the Rev. Stuart L. Tyson to be a vicar. Both appointees had previously held positions on the Cathedral staff.

DEATH COMES TO WELL KNOWN CHURCHWOMEN

Two of the leading Churchmen of New York are bereaved in the death of their wives last week. These are Commodore E. T. Gerry, senior warden of the Church of St. Edward the Martyr, and Judge Vernon M. Davis, vestryman of Trinity Church and deputy to General Convention.

Mrs. Gerry had been in failing health for several years and had thus been withdrawn from the direct activities of the Church in which she had taken a foremost place in earlier years both in New York and in Newport. She continued her sympathetic interest and her quiet, unostentatious benefactions, however, to the last. Mrs. Gerry was a daughter of Robert Livingston and a great-granddaughter of the Robert Livingstone of Revolutionary fame who, as chancellor, administered the oath of office to General Washington on his entrance upon the presidency. She was also a direct descendant of Francis Lewis, one of the signers of the Declaration of Independence. She was married to Mr. Gerry in 1867 and was 75 years of age at the time of her death. She passed away on March 26th at her home in this city. Mrs. Gerry is survived by her husband, by two sons, one of them United States Senator Peter Goelet Gerry, and by two daughters who continue the personal activities in Church and philanthropic work in which both their father and their mother have been so greatly interested.

Mrs. Harriet Lobdell Davis was a daughter of the late Rev. Francis Lobdell, D.D., of Buffalo, who was a leading priest until his death not many years ago. She, also, was engaged in many philanthropies and was active in much of the practical work of the Church. The burial service was held at St. Agnes' chapel on the Feast of the Annunciation, Bishop Burch officiating, assisted by Dr. Manning, Dr. Bellinger, and the Rev. E. Russell Bourne. A large number of the clergy and of representatives of Church and patriotic societies were in attendance.

CONFIRMATION SERVICES

Bishop Burch made a visitation of Grace Chapel, East Fourteenth street, on Monday

evening, March 22nd, and confirmed and formally received from the Roman Catholic Church a large company of persons, altogether numbering 102.

The class was presented by the Rev. Francesco G. Urbano. Fifteen clergymen were present, including the Rev. Dr. Charles L. Slattery (rector of Grace parish), the Rev. Dr. George F. Nelson, and members of the clergy staff of the parish.

A confirmation service—perhaps in some respects the most noteworthy in the history of the diocese—was held in St. Philip's Church on Passion Sunday evening, Bishop Burch presiding.

At 4 o'clock in the afternoon parishioners were admitted by ticket at the rear entrances. At 6 o'clock the entire seating capacity of the large church was over-taxed, and by the appointed hour for the service between five and six hundred people were standing and kept their places from 8:30 o'clock until the close of the service, which was full evensong, a sermon and the confirming of about 130 persons, a record-breaking class. Hundreds were unable to gain admission. On account of the size of the congregation the usual stately procession of clergy, choristers, and confirmation candidates had to be given up.

The Rev. Dr. Hutchins C. Bishop is rector of this, the strongest congregation of colored people in the city and beyond. The registered communicants number 2,152.

At a meeting of the trustees of the New York Training School for Deaconesses (St. Faith's House) held on Friday afternoon, March 26th, the Rev. Francis B. Blodgett was elected Warden of St. Faith's. Professor Blodgett will continue to give lectures in this institution and retain the chair of

Old Testament and Apocalyptic Literature at the General Theological Seminary.

SALE OF CHURCH HOUSE

The Bronx Church House has been sold, and its work will terminate in June, so far as the Church has charge. The purchasers are Jews, who will carry on work of a similar character. Few changes will be made beyond removal of some Christian emblems, and the change of the name. Church authorities who negotiated the contract for sale speak in the highest terms of the Jewish leaders who made the purchase, and express belief that worthy work will go forward there under their direction.

The income of the House endowment, together with receipts from its sale, will be used to strengthen Church work in the Bronx, although the exact use has not yet been determined, the title not being passed until June.

The Borough of the Bronx is the northern part of the city, with 41 square miles and a population rapidly approaching 1,000,000. Unlike Brooklyn, it has no trade centre, and is merely a great aggregation of suburban people, among whom the Church has twenty-five parishes and missions, well distributed.

It was Bishop Greer's idea that a central Church House, serving all, and presenting the Church in a large way, would solve many problems. But many things militated against it. One was the lack of any center. Another was parochialism, although that died away. But the chief difficulty was the coming in of the Jews. In some sections are solidly built up blocks, five- and six-story apartments, with not one Christian family for a straight mile! Excellent relations exist between Christians and Jews, and no troubles have ever been reported.

The Episcopal Club of Massachusetts also proposes to invite the lay and clerical delegates and their wives to its dinner on the night of the convention, April 21st, at 6:30 at the Hotel Somerset.

CONSECRATION: A SERMON

Power by Consecration was the subject of an eloquent and forceful sermon preached by Bishop Lawrence at one of the noon-day services in the Cathedral Church of St. Paul.

This sermon was the last of a series of three given by Bishop Lawrence. The subject each day treated on the necessity of spiritual reconstruction, each sermon bearing a powerful message.

"Consecration of oneself to God brings, in the first place, a sense of freedom from the petty worries of life," said Bishop Lawrence. "It brings power and strength with it and enables us to put everything else in the background and give ourselves entirely to the service of God. I have seen mediocre young men who, after having entered the ministry and consecrating themselves to the service of their divine Master, become powerful and successful, because of their concentration and consecration, which are synonymous.

"For instance, when our soldiers went to Camp Devens, they were worried over their affairs, and many things troubled them, but after they had become accustomed to the camp routine and had realized that they had consecrated themselves without reservation to the service of their country, they became enthused with the spirit of devotion, and were willing to make the supreme sacrifice.

"So also," he pointed out, "do those who reconsecrate their lives with the spirit of Christ, for consecration marshals all the finest attributes of the man to his spiritual aid; it strengthens his character; it instills into his mind still more deeply the sense of love, kindness, justice, and mercy. Consecration makes a man or woman better and stronger."

CATHEDRAL SERVICE FOR WOMEN

In spite of snow and rain 620 women from the offices, shops, school-rooms, and hospitals gathered at the Cathedral for the 1:10 service last Saturday. They came in response to cards of invitation distributed by a committee of women, representing various denominations. The service began with music by violin, harp, and organ, and the singing was led by a choir of twenty women. Dean Rousmaniere's address on Faith as the essential element in which every human being must live in order to attain his best development—faith in others, their faith in us, and behind all faith in God, the source of all goodness and beauty—evidently brought a welcome message to an intent and responsive congregation. As they left the church, postcards were given to all who wished to volunteer for service in connection with some church.

CATHOLIC CLUB

The Boston branch of the Clerical Union for the Defence and Maintenance of Catholic Principles, known as The Catholic Club, met at St. Ann's on March 8th. The *Missa Marialis* was splendidly sung by a choir of priests. At the meeting following luncheon an interesting paper on Clerical Marriage was read by the Rev. Mr. Whitehead and discussed. Twenty-two priests were present.

ON THE TIMES

Dr. van Allen has just written a timely message for his Advent parishioners:

"It has been a hard and disappointing winter in many respects. The post-war reaction has depressed many people; the high cost of living has weighed us down; the

MASSACHUSETTS EXTENDS THE TIME OF THE CHURCH'S CALL

Postponing Canvass for Gifts — Bishop Lawrence on Consecration—A Service for Women

The Living Church News Bureau
Boston, March 29, 1920

THE activities of the Church's Call have been extended to April 25th, instead of closing on Palm Sunday, as originally planned. On April 25th will occur the canvass for gifts, information concerning which is to be furnished to the clergy and parish committees beginning in Easter week. On April 11th and 18th, the subject of the five-minute addresses throughout the parishes is to be Christian Giving—One's Obligation and Privilege.

Among big movements the Church's Call has vigorously pushed, are the meetings for students in the schools and colleges of Greater Boston, the final service for which was held in St. Paul's Cathedral, on Sunday afternoon, the Rev. Byrle J. Osborn, who has been in charge of this work, reading the service. A vision of how richly the aspirations voiced in the Church's Call, to action, worship, personal religion, education, service, expansion—and ultimately giving—might be realized if only each and every one of the young men and maids who thronged the Cathedral for this service should go out into the world resolved to act upon the message of the sermon, was borne in on one sitting there in the darkened church—particularly as one listened to the haunting beauty of Tschaikowsky's "Cheru-

bim Song", as rendered by the Radcliffe Choral Society and the Appleton Chapel Choir, under the direction of Dr. A. T. Davidson of Harvard University. The very fact that Radcliffe and Harvard are doing things together in these days is inspiring, for it presages the time when educated men and women will more and more work as one in the onward march of the world.

No speaker could have been found to preach a more inspiring sermon to these students than the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center. Mr. Sullivan's text was "Having done all—to stand", and he marshalled an imposing array of heroes from the time of Leonidas who kept the pass, and Horatio who held the bridge, down to the hero recently noted in the public press, who preferred to die beside his wife when he found he could not extricate her foot from the frog of the railroad track. "All these people," Mr. Sullivan said, "effectively refuted the policy of 'Safety First' which is being everywhere urged to-day. The daily doings of our common life are of heroism all compact; but we can realize the opportunities for heroics only if we habitually have the right attitude toward our duty."

Under the auspices of the diocesan committee of the Church's Call, there will be held on April 20th, at 8 o'clock on the night before the convention in Trinity Church, Boston, a special service to which all delegates to the diocesan convention will be invited. Among others who will take part will be the President of the Council of the Church, the Rt. Rev. Thomas F. Gailor, D.D.

doubled street-car fare and the greatly impaired service have combined to keep people from church; and the unparalleled severity of the weather has greatly interfered with confirmation classes, guilds, and regular services. So we have found it here, and I learn that such conditions are practically universal. What to do? Surely, praise God for His grace 'in all time of our adversity'; rejoice in having overcome so many difficulties; and resolve to renew our devotion and our intercession, now that spring is here.

"To doubt would be disloyalty,
To falter would be sin."

"The command is forward"; and we know that, with such a Captain of our Salvation, we cannot lose the battle. But we know, too, that cowardice, or treason, or petty resentments, or idle complaints, may keep any one of us from participating in the victory. Courage; God does not forget your good

works and labors of love, and this Lent may prove, in its harvest, the richest our diocese and our parish have ever known. In any case God is for us; who can be against us? And beyond the Sorrowful Way stands the Mount of Ascension, glory-crowned."

DEATH OF LAY READER TO THE DEAF

S. Albert Tufts, a trustee of the New England Home for Deaf Mutes, in Everett, died last Thursday at the Maiden Hospital, after an illness of more than a year. He was born more than sixty-three years ago, and had been deaf from birth. For years Mr. Tufts was a lay reader to the deaf at Trinity Church, Boston. He was a graduate of the American School for the Deaf, at Hartford, Conn., and of Gallaudet College for the Deaf in Washington, and was a son of Joseph W. and Eliza Cox Tufts.

RALPH M. HARPER.

PHILADELPHIA OPEN FORUM DISCUSSES CREATIVE IMPULSE

In Its Relation to Industry—Week-Day Religious Instruction—Reynolds D. Brown on Churchmanship—United Thank Offering Service

The Living Church News Bureau }
Philadelphia, March 29, 1920 }

LAST Monday night I dropped in to the meeting of the open forum in the guild hall of St. James' Church. It was the first meeting to be held in the new headquarters and I was curious to see just how this forum which had caused misapprehension on the part of some Churchmen was conducted.

The Rev. George Lynde Richardson, D.D., rector of the Diocesan Church of St. Mary, presided. Mr. Robert Wolf, a consulting engineer with headquarters in New York, was the speaker of the evening. His theme was *The Creative Impulse in Industry*. The audience which was not very large was composed chiefly of women. Among the fifteen or twenty men present about half were clergy.

As I listened to the discussion which followed Mr. Wolf's most stimulating address, I wondered what there was in this forum which could give alarm even to the most timid of conservatives. This whole forum situation is one more evidence of the chasm which exists between the Church and the masses.

Mr. Wolf's message was timely and pregnant. It should have reached the ears of a multitude of men both laborers and leaders in industry. It should have stirred up earnest discussion and promoted thought and research.

Mr. Wolf is not only a trained mechanical engineer with wide experience in industry, but he is a deep student of human nature and a thorough-going Christian philosopher. While still a young man he became manager of the Burgess Sulphite Mills in Berlin, New Hampshire, one of the largest in the world. In a comparatively short time he wrought such an improvement both in the quantity and quality of the paper produced by that mill that it was tantamount to a miracle. He has since applied the same principles to extensive paper mills in Canada.

In his address Mr. Wolf revealed the secret underlying this marvelous success.

It lay in awakening the creative impulse among the workmen. From the manager and the various foremen down to the humblest wood grinder the men were acquainted with the natural laws underlying their work and taught how they could use their brains in improving the process and the quality of their product. This produced in the men a new interest in their work, a spirit of initiative, competition, and coöperation. They became enthusiastic when they saw the result of their efforts not only in their own particular departments, but in the plant as a whole. Foreign laborers apparently of low mentality surprised their foremen by their originality and inventiveness. The whole tone of the mills was raised and they became educational institutions for the development of human character.

Mr. Wolf points out that this recognition of the human element is the secret of success in industry. So long as men are driven to their work by task masters and one man must be employed to see that another man does his work we have 50 per cent. of overhead charges. But once the soul of the workman is awakened, and he acquires a relish for his task, then these overhead charges are eliminated and the power of production is infinitely increased. Here Mr. Wolf touched upon a point of vital interest when the necessity for increased production is felt to be so urgent.

Dipping into the religion and philosophy of his subject at the end, Mr. Wolf spoke of how nature in itself is powerless to achieve results without the help of man. "When man realizes that he stands between God and nature, and by his own efforts gives effectiveness to the great creative purpose of God, he will realize the dignity of his manhood and come to his own."

In the discussion following Mr. Wolf's paper some of those present seemed very deeply concerned because of the suppression of the laboring classes which prevents the exercise of their creative powers. Mr. Wolf's answer was that once their creative impulse is developed they will be able to improve their condition.

As I pick up the morning *Ledger* and read the account of an address made by Mr. Herbert Hoover, before the Chamber of Commerce in Boston, regarding the Industrial Problem, I am struck with the similarity of his point of view to that of Mr. Wolf.

Mr. Hoover said: "To me there is no question that we should try the experiment of the perhaps longer road proposed by the

Industrial Conference for development of mutuality of relationship between employer and employee, rather than to enter upon summary action of court decision that may both stifle the delicate adjustment of industrial processes and cause serious conflict over human rights.

"To me the upbuilding of the sense of responsibility and of intelligence in each individual unit in the United States, with the intervention of government only to promote the development of these relations, the suppression of domination of any one group over another, is the basis upon which democracy must progress.

"I do not believe we can attain equality of opportunity or maintain initiative through crystallization of economic classes or groups arrayed against each other seeking to extend their interest by economic and political conflicts. Nor can we attain it by transferring to government bureaucracies the distribution of material and intellectual products. I do believe we can attain it by systematic prevention of domination of the few over the many and stimulation of individual effort in the whole mass."

WEEK-DAY RELIGIOUS INSTRUCTION

The Secretary of the Philadelphia Sunday School Association in a recent letter to the *Public Ledger* speaks of the progressive plans for religious education in this city.

Referring to the hysterical religious movements which agitated Philadelphia before the war and to the great lessons the war has taught regarding the crying need for more effective religious education, Miss Kearney says: "The leaders have come to realize that the religious life of the city must be built not on hysteria but on a spiritual life inspired by knowledge. As a result," she adds, "we find to-day the religious workers of the city eager for a programme which will bring to the great mass of the children the simple truths of the Bible and the fundamental doctrines of Christ."

The Philadelphia Sunday School Association, an inter-Church association, is seeking to extend the programme of religious education, so that the child will have at least three hours of instruction each week; thus putting religious subjects on a par with arithmetic and grammar.

The plan is not to teach religious subjects in the public schools but to open up the churches on week-days for the instruction of their particular children. It is also planned to establish week-day schools of religious instruction as soon as trained teachers can be obtained.

Apropos of this movement it may be of interest to tell of an experiment being carried on in one of our Philadelphia parishes. Since the opening of the season's work last October, the bulk of the religious instruction in Grace Church, Mt. Airy, has been given on Monday afternoons. Previously the Church school was in the habit of meeting Sunday mornings. The attendance had been very good in recent years and the interest well maintained, instruction being based on the Christian Nurture Series. On the whole it was a fairly successful Church school. Why then run the risk of the radical change involved in doing away with Sunday school as such, and taking up week-day instruction? The grave difficulties involved will occur at once to anyone experienced in Church school work. The one great reason that seemed to justify these risks was that the Sunday morning Church school became inevitably a substitute for Church worship. While the children were taught theoretically that it was their duty to attend public worship every Lord's Day, it was made practically impossible. As their

elders came to church on Sunday morning they would meet their children on the way home. With such a system it is not strange that so many youths graduating from the Church school are lost to the Church. After all the most effective way to educate the child in the life of the Church is to acquaint him with the Church's worship. He must form the habit of worship, and this can best be done by actual participation in the worship of his elders. The special children's service is not altogether satisfactory. The child who is a natural imitator should if possible sit with his parents and learn from them the spirit of reverence and Godly fear.

The presence of the boys and girls at Sunday worship was therefore the objective. The programme adopted in Grace Church is as follows:

Sunday morning, to retain its *esprit de corps*, the whole Church school, including its officers, teachers, and the scholars of all departments, even the beginners, assembles in the church. A brief catechism by the rector lasts only twenty minutes, after which the beginners adjourn to the parish house for instruction. The parents bring their little children to the kindergarten department while they themselves attend the worship. The remainder of the school, which means practically all over 9 years of age, stay for the 11 o'clock service. They do not sit in a body but so far as possible join their parents—in itself an inducement to the parents to attend church. Where children cannot sit with their parents they are assigned in small groups to teachers or other adults, who instruct them quietly from time to time regarding the service.

The main service at which the children are present must of necessity be somewhat shortened and brightened. The brief sermon, while not directed to the children, ordinarily, bears them constantly in mind. This "setting the child in the midst", while at first slightly disconcerting, has no doubt been a distinct blessing to older persons. Almost simultaneously with the introduction of the children the Church did away with the rental of pews. These two things together have made for a greater sense of freedom and informality.

The class instruction is now for the most part given on Monday afternoons. The children go directly from school, some brought in busses, and the session begins promptly at 3:45, lasting for three-quarters of an hour. At 4:30 there is a Scout meeting for the boys and a Junior Auxiliary meeting for the girls. During Lent both boys and girls assembled on Saturday nights as the Church School Service League, to engage in useful work of various kinds. These evenings have been brightened on some occasions with stereopticon slides and moving pictures, taking the place of the dancing classes held before Lent.

This whole plan has commended itself for the most part to the parents and has been popular with the boys and girls. Some few have found it impossible. A number of new scholars have been added. Inclement weather and the prevalence of sickness have very much interfered. On the whole, no serious loss has resulted.

"THE THINGS THAT ARE CAESAR'S"

Mr. Reynolds D. Brown, executive secretary of the diocese, addressing a noon-day service at Old Christ Church the other day, said good Churchmanship was essential to good patriotism. Referring to our Lord's remark, "Render unto Caesar the things that are Caesar's and unto God the things that are God's", he said: "Jesus could only give the right answer, which was based on the fundamental truth that there are in life two great institutions to which we owe

fealty—the Church and the State, and that our duties to the one must not be allowed to obscure our duties to the other. . . . Our country will fail in the solution of its national and international problems, unless our people are actuated by a deep belief in our Christianity and willingness to apply the teachings of the Master to their solution. This is what is meant by the challenge to the Church; the call to more faithful performance of the Christian's duties of prayer, attendance at service, etc.; more devoted personal service in the work of the Church, and above all, more genuine loyalty to the Church and the Church's programme."

UNITED THANK OFFERING

The women of the diocese will hold their annual service of thanksgiving with presentation of the United Thank Offering at the Diocesan Church of St. Mary on April 29th at 10:30. The Bishop will be the celebrant and the vicar, the Rev. George L. Richardson, D.D., the preacher.

This will be the first United Thank Offering Service in the new Triennium, and will no doubt establish a new record, for the United Thank Offering is a growing institution especially in this diocese.

Pennsylvania Churchwomen are rightly proud of the position of leadership the diocese has taken in this great missionary offering. The following figures may prove of general interest. There have been eleven triennial offerings made by the women of the Church, the total amount being \$2,014,300.18, of which Pennsylvania has given \$287,546.56.

In a recent report the diocesan treasurer says:

"The new plans [at the General Convention of 1919] for the federation of all the women's organizations cleared the air and gave a wider vision of our United Thank Offering. It was acknowledged to be unmistakably what it has always been in reality—the United Thank Offering of *all the women of the Church*. This emphasizes that spirit of perfect unity which is the very heart's blood of our offering. It is the same for the most isolated Churchwoman as for the president of the largest branch of the Woman's Auxiliary, and it may mean just as much—even more—in her life."

CHAPEL OF THE MEDIATOR BEAUTIFIED

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, and his congregation are delighted with the arrival of the chancel furnishings in time for Easter, in advance of the date promised. These furnishings, comprising the Bishop's chair, clergy sedilia, choir stalls, and screens, and pulpit canopy, are all in heavy carved oak with elaborate tracery, donated by Mrs. George C. Thomas, widow of the late George C. Thomas.

In addition, an altar rail is a thank offering from the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming. This is also of wood and of the *priedieu* type, with elaborate grape vine design.

CHURCH ATTENDANCE CAMPAIGN

The Church of the Holy Apostles, the mother Church of the Chapel of the Mediator, built up largely by the famous Phillips Brooks and the late George C. Thomas, has never had a regular church bell nor chimes. It now claims a church bell of the most modern type whose notes can be heard to the extreme city limits; at Chestnut Hill, Darby, and Sharon Hill. Its sound reaches even across the Delaware to Camden. This new bell is none other than the busy bell of the telephone. Like many other downtown churches it has felt the ebbing of the tide and an earnest effort is being made to rally its 1,200 or more com-

municants to the services by telephone messages.

Mrs. George C. Thomas has announced that, continuing the custom of her late husband, she will double the Sunday school Lenten mission box offering for Easter.

JUNIOR BROTHERHOOD

All parts of the city were represented in a conference of the Junior Brotherhood at the diocesan Church on March 18th. Mr. Randall, president of the Junior Assembly, opened the meeting and turned it over to Mr. John C. Roak, vice-president, who presided. The Junior Chapter was considered under four heads, and a full schedule of meetings for spring and summer was presented.

Dr. Richardson, the vicar, made an address of welcome and closed the meeting with devotions.

RITUAL REVISION

The following interesting items appeared in the parish paper of the Chapel of the Mediator (Rev. Phillips E. Osgood, rector):

"It is well to keep in mind that the changes in the services are experimental and that the congregation is to be given an opportunity to vote upon them after Easter. We print the five changes again that they may be clearly kept in mind and receive your special attention during the service.

"(1) An explanation before the reading of the lessons.

"(2) Omission of the notices.

"(3) A hymn after the Prayer for the President in morning prayer, and after the third collect in evening, thus gathering special petitions and prayers into one group.

"(4) Antiphonal reading of the Psalter.

"(5) Standing in the service of Holy Communion from 'Lift up your hearts' through the *Sanctus*.

"It is for you to answer the question, 'Are they changes which improve the service?' Each change will be voted upon separately."

MISCELLANEOUS ITEMS

An organ recital by Frederic Maxon on March 19th marked the installation of a new organ in St. George's Church, Indiana avenue and Almond streets. The new organ, one of the finest in this part of the country, was presented by the congregation as a memorial to their deceased relatives and friends. The organ is divided and occupies an advantageous position on each side of the chancel in a loft ten feet high.

A purse of \$500 in gold was presented to Mr. William J. Montgomery, sexton of the Church of St. Luke and the Epiphany, on his golden wedding anniversary. In the speech of presentation the rector paid tribute to the faithful services of Mr. Montgomery during thirty years.

The eighth annual spring service of the Germantown and Chestnut Hill branches of the Woman's Auxiliary will be held at the Church of St. John Baptist, Germantown avenue and Seymour street, on April 15th at 10:30 A.M. John W. Wood D.C.L., executive secretary of the Department of Missions, will be the speaker.

The winter meeting of the West Philadelphia branch of the Sunday School Association of the diocese was held on March 23rd in the Church of the Redemption. Miss Lilly Cheston in an address on the Church School Service League, developed especially the subject of week-day activities in the Church school. The Rev. Llewellyn N. Caley told how stereopticon slides were being used successfully in connection with Church school instruction.

At the March meeting of the Social Service Commission of the diocese a resolution

was passed endorsing the project of the Seamen's Church Institute of Pennsylvania as "a form of social service greatly needed by the port of Philadelphia, in view of its rapid commercial development, and most timely as after-war service to the men of the merchant marine."

A committee was appointed to enlist the bishops and clergy of all the dioceses in the state in requesting of Governor Sproul the reappointment of Dr. Ellis P. Oberholtzer as chairman of the board of censorship of moving pictures at the expiration of his present term.

THOMAS S. CLINE.

PHILADELPHIA CATHEDRAL PLAN

THE great publicity given to the Cathedral project in Philadelphia, recently, gave unusual significance to the first annual meeting of the Cathedral League, held at the Diocesan Church of St. Mary on the Feast of the Annunciation.

The Bishop seized the opportunity to set forth the importance of prayerful, patient, and prudent efforts toward establishing a worthy Cathedral in Philadelphia. In his address he said:

"When we are questioned as to what moves and prompts us in our devotions and activities; as to why we cut across established currents and refuse to be guided by worldly ways and wisdom and have great hopes and high ambitions which the world mocks at, we have our answer ready, 'Behold! the tabernacle of God is with men.' Believing that, how can we do otherwise?"

"I want to make that thought my chief word to you this afternoon. All who know my mind in regard to the Cathedral will bear witness that I have steadily deprecated haste. We must go slowly in order to go surely. Recent events have stimulated interest and discussion; controversy has helped rather than hindered. Unsought publicity has brought sympathy, enquiry and offers of help from unexpected quarters. Some sanguine friends suggest that even in this day of drives a drive for the Cathedral would succeed and would bring us near our goal; while, strangely enough, some of those who regard the whole project with misgiving seem fearful lest we should by some magic get a Cathedral on the Parkway over night. . . .

"I have three watchwords for your guidance in the immediate future.

"First, be prayerful. In the small folder which explains the purpose of your League, prayer is made a primary obligation. Be faithful to it. You have set your hands to a work of great difficulty and importance. If it succeed, it will prove of inestimable blessing to the Church and the community. But it must succeed in the right way. You may be easily distracted by unworthy motives or discouraged by smallness of results. To steer clear of both distraction and discouragement, you will need God's special grace and guidance. Try each one of you to pray daily for the Cathedral and for your work in its behalf. It need take little time or preparation. Wherever you may be, perhaps at noon-time, let a quick, short definite petition be shot like an arrow from your heart to heaven—that God for His glory would protect, direct, and speed you in your work.

"Secondly, be patient. The burden of proof is on us who believe in a Cathedral. It is for us to show that our vision is not visionary. We must not be surprised at opposition—it is bound to come. It will prove helpful and not harmful if we let it clear our minds and strengthen our wills. Meet it in a 'sweetly reasonable' way. Don't go where you are not wanted. Don't be vehement or loud in propaganda. Admit that there are doubts and difficulties—if there were not, you might well distrust your aim. Remember that our undertaking is not only new but very comprehensive and complex. The Cathedral cannot stand alone

as the cherished interest of a special group, neither can it be a burden laid upon unwilling shoulders. It must be a proved and trusted help and reinforcement in every field, for every legitimate objective. It must not be an exotic growth but a characteristic feature of our life. What for instance, is to be the relation of the diocesan convention to the Cathedral? The convention represents the clergy and the independent parishes through their lay delegates. What will prove to be the most reasonable and practical adjustment? Then the missions in city, town, and country—all of them without representation in the convention; some of them bigger and better than some parishes; how can they best be related to the Cathedral and through it be brought into the strong current of our common life? Then there are our many institutions; the City Mission to begin with, the hospitals, the schools, the homes, the settlements—all of these must be taken into helpful touch and contact. Here are large questions, not to be settled out of hand; there is no hurry about settling them but we should be thinking of them and discussing them.

"Thirdly and finally, be prudent. 'Wise as serpents, harmless as doves,' is a good rule. Hold the ground gained. Conserve your resources, consolidate your strength. This has been our policy from the beginning. I well remember the initial meeting, shortly after I came here, of a group of interested laymen to which I was invited. We chose our line and we have followed it quietly and consistently. We deliberately discarded noisy appeal and advertisement. Holding firmly to our goal, we have tried to make friends for the Cathedral, to secure help for it, to be ready to take advantage of every real opportunity for its advancement. The present application for a charter of the simplest possible kind and in the briefest form allowed by the state law, is entirely in line with our policy of gradual and quiet growth. The granting of the charter will simplify our legal position; it will enable us to accept gifts and legacies and to hold property; it will close no question as to management or organization; it will commit no one. It will mark no real change

in the present situation. While, on the other hand, to go on without it might easily mean the loss of fruitful opportunity and of generous offers of support. I shall of course adhere to my policy of reporting to the diocesan convention the progress of the Cathedral movement, although in my judgment the time has not yet come when I should be justified in asking the convention to express itself. . . .

"The immediate task is not the building and the equipping of a Cathedral institution. The immediate task is the arousing in the Church such a conception of its mission to the community as shall naturally and inevitably find its outward expression in a Cathedral institution."

A paper on the Evolution of a Cathedral by George Wharton Pepper was circulated among the members of the congregation. Mr. Pepper defends the Cathedral Project with his usual clarity, shows why the matter has not been submitted to the diocesan convention, and justifies the existence and work of the Cathedral League.

To understand the genius of the Cathedral movement in Philadelphia, one must know first of all about the establishment of the Diocesan Church of St. Mary, which took place about a year ago.

It had been felt for some time that the Church in our diocese should have a center, and be in position thus to serve larger numbers of people. A large floating population in Philadelphia, students, salesmen, and so forth, do not identify themselves with any special parish. So the Cathedral idea took form and at present the Diocesan Church is doing the pioneer work.

During its first year forty gatherings of a diocesan character were held there with a total of 4,353 persons. These were of many kinds, ranging from some small group like the diocesan altar guild, meeting for its corporate Communion, to the diocesan educational day, which in spite of most unpropitious weather had a registered attendance of 350 persons. They represented widely-differing elements in the diocese. Surely this is evidence, that a Cathedral, even in its rudimentary stage, can be made vitally useful to the Church in Philadelphia.

About the same time the Diocesan Church was established a league was formed by some women who pledged themselves to contribute at least fifty cents yearly for the permanent endowment of the Cathedral activities. This League works to leaven the community with the Cathedral idea and to win friends. All members use regularly a special prayer and in practical ways promote the Cathedral project.

THE CHICAGO NEWS LETTER

The Living Church News Bureau
Chicago, March 29, 1920

THE PALM SUNDAY TORNADO

AS far as our correspondent has been able to learn, the Church in this diocese does not seem to have suffered severely from the tornado which attacked eight states on Palm Sunday.

LOSS AT ELGIN AND WILMETTE

The tornado which left only five or six church buildings in Elgin so that they could be used, and wrecked most of the larger ones, was merciful to the Church of the Redeemer. Only two or three windows were broken in the church. The south wall of the parish house was blown in, and the floor beams of the parish hall were broken by

the wreckage of the walls. The loss will not exceed \$1,000 but there was no tornado insurance. The men of the church are planning to make the repairs themselves. The parish could not have met a more severe loss and survived, as its resources were taxed to the limit by the fire two years ago, the rebuilding of the church, and then the cancellation of the debt.

The storm struck at 12:35, just as the organ started the recessional after the service of blessing the palms, at the choral Eucharist. The church was crowded. As the lights went out and the organ stopped, while the people stood as though stunned by the crash, the rector announced that the danger was over. "Please let the choir pass out first." Then the choir started to sing, without the organ. It was not very good

singing, but it averted a panic; and the people followed the choir out of the building quietly. All the city is paralyzed. But the people are showing a splendid spirit, and everybody is helping.

At Wilmette the roof of St. Augustine's Church was torn off. The windows were all broken, the pillars were dislocated, and the stone cross was hurled through the roof. Fortunately the congregation had left the church half an hour earlier.

DEATH OF REV. R. E. CAMPBELL, D.D.

AFTER A SHORT ILLNESS, the Rev. Robert E. Campbell, D.D., a retired priest of the diocese of Florida, died recently at Kissimmee. Burial was in the same place from St. John's Church, the Rev. H. W. Ingham, priest in charge, officiating. Dying at the age of 63, he is survived by a wife, Dorothy, two sons, the Rev. R. E. Campbell, O.H.C., and the Rev. Bernard Campbell, of Gainesville, one daughter, Mrs. B. F. Haynes of Jacksonville, and one sister, Mrs. N. I. Williams, of Cross Hill, South Carolina.

Dr. Campbell was formerly rector of Christ Church, Bordentown, N. J., of Bellevue, Pa., and was on the staff of the City Mission Society of New York. His last pastorate was at St. Andrew's Church, Jacksonville, after which he devoted his whole time to the study of spiritual healing. Born in Cross Hill of old Presbyterian stock, he early leaned to the ministry, and was graduated from Princeton Seminary in the class of '80. In 1887 Bishop Huntington received him into the Church, from which he received the priesthood a year later. In the Church he found true peace.

PAROCHIAL MISSION

BISHOP SAPHORÉ is in St. Paul's parish, Batesville, Ark. (Rev. Verne R. Stover, M.D., rector), holding a mission, one of a series he has conducted during Lent.

DECLINES CALL TO GENEVA

ARCHDEACON NIES, rector of the American Church in Munich, and Archdeacon in the jurisdiction of American Churches in Europe, has declined a call to the rectorship of Emmanuel Church, Geneva, Switzerland, and will remain in Germany for the present, where he believes his duty to lie.

DEATH OF DEAN HART OF DENVER

THE VERY REV. HENRY MARTYN HART, D.D., LL.D., aged 82, and since 1879 Dean of St. John's Cathedral, Denver, was buried in the Cathedral close on Friday afternoon, March 26th. The Dean, who contracted a severe cold while returning from New York a few weeks ago, succumbed to pneumonia early on the morning of Wednesday, March 24th, his death being hastened by various complications.

The body lay in state in the Cathedral between the hours of 10:00 A. M. and 3:00 P. M. on Friday, and the funeral service began at 4:00. Bishop Thomas of Wyoming and Bishop Johnson of Colorado, thirty-two of the diocesan clergy, several Roman clergy, a Jewish rabbi, and many sectarian ministers were included in the procession, as well as the Standing Committee of the diocese, the board of trustees, the Chancellor, and several of the chief city officials. The vestrymen of the Cathedral parish were the pallbearers. Every inch of room in the huge building was filled while crowds thronged the street. The sentences, read by Canon Beckerman, were sung, after Merbecke, by a

large choir, followed by the hymn "For all the Saints" and the Psalms. Bishop Johnson read the lesson, the choir rendered the anthem, "The souls of the righteous are in the hand of God", and the Rev. Henry S. Foster read the concluding prayers. The final hymn was "The strife is o'er" and the procession left the Cathedral during the singing of the *Nunc Dimittis*. At the grave Bishop Thomas said the sentences, and Bishop Johnson the committal, the ceremonies closing with the singing of "Jesus, Lover of my soul".

The body of the late Dean is buried by the east wall of the Cathedral—the building of which was his life-work—in a grave adjoining that of the late Rev. H. B. Hitchings. The admiration and esteem in which Dean Hart was held by those in all walks of life and of all creeds are, perhaps, best expressed in the words of a prominent Roman priest in Denver: "He was brave and fair all his life; he loved our dear Lord and served Him well. God rest his stalwart soul!"

Henry Martyn Hart, son of Joshua and Hannah Hart, was born in England and was graduated from Trinity College, Dublin, in 1861. In 1889 his alma mater gave him the doctor's degree in divinity, and in 1910 the degree of doctor of laws came to him from Denver University. He was ordered deacon in 1863, and ordained priest in 1864 by the Archbishop of Canterbury. In 1865 he married Eleanor Wilson of Blackheath, Kent. Following a curacy in North Cray, he was a lecturer in Christ Church, Lee, diocese of Southwark, from 1864 to 1870. Then he became priest in charge of St. German's Chapel, Blackheath, where he remained until the year he became Dean of the Cathedral in Denver. He was headmaster of Montpelier House School from 1861 to 1879, and originated the scheme of charity organization adopted in London in 1869.

Dean Hart was author of a number of books on religious and ecclesiastical subjects.

DR. J. W. MORRIS BECOMES DEAN OF BRAZILIAN SEMINARY

THE REV. JAMES W. MORRIS, D.D., for twelve years rector of Monumental Church, Richmond, Va., has returned to the missionary district of Southern Brazil, to become dean of a theological seminary at Porto Alegre, in the field which he served as a missionary for twelve years before he became rector at Richmond.

A farewell service held for Dr. Morris in the Monumental Church was attended by a large proportion of the parishioners and by the Richmond clergies. Several of the sectarian clergy had places in the chancel. Dr. Morris, himself was the last speaker, the only one to speak from the pulpit.

In the same evening he departed from Richmond on his way to Brazil. Mrs. Morris is ill at her Richmond home, but will later join her husband.

A FUND FOR THE BLIND

THE OTHER DAY there came to the Department of Missions from a Kansas Churchwoman a letter containing a check for \$300 "for the blind in loving memory of a blind mother."

Correspondence resulted in the establishment of the "Lucy Sperry Fund for the Blind", to which the donor hopes to add something every year. The income will be used for the prevention of blindness, especially, for the present, at the Hospital of the Good Shepherd, Ft. Defiance, Arizona.

The Indian Bureau has asked the Church,

through this Hospital, to deal especially with trachoma, a disease very prevalent among the Navajo Indians, for whose physical relief and spiritual development the hospital was established. Many little children, and old people as well, have been restored to sight by the care and attention the Church has given them at the request of the Government.

DR. GARDNER ON EDUCATIONAL MISSION

THE PRESIDING BISHOP and Council have given Dr. Gardner, Executive Secretary of the Department of Religious Education, three months' leave of absence to attend conferences of Anglican educational leaders in England. He sails June 5th.

During the summer he will observe the workings of the continuation schools by which, according to the new education Bill, the English Church can share in the nations' educational system. He will visit the summer schools and classes, observe the results of the Archbishop's Report on the Teaching Office of the Church, and establish personal acquaintance with many educational leaders with whom he has been in correspondence.

During the Lambeth Conference the educational leaders of the Anglican Communion will hold a series of conferences on the national and diocesan organization of Religious Education. Some topics proposed are: Week-day Religious Instruction and Co-operation with Secular Agencies of Education, The Curriculum of Religious Education, Teacher Training, Religious Instruction in Institutions of Higher Learning.

DEATH OF REV. W. W. BATTERSHALL, D.D.

AFTER AN illness from pneumonia during a period of several weeks, the Rev. Walton Wesley Battershall, D.D., rector emeritus of St. Peter's Church, Albany, N. Y., died at his home early in the night of March 19th. For more than thirty years he had been rector of St. Peter's, which largely by his efforts became one of the largest churches in the diocese.

The body lay in state in the church for four hours beginning at nine o'clock Monday, the 22nd, while a guard of honor from the clergy stood watch. A preliminary service was held at the residence by the Rev. L. W. Richardson, LL.D., and the funeral service was held in the afternoon at the church. The procession included many of the diocesan and visiting clergy. Archdeacon Brooks read the sentences. In the sanctuary were Bishop Nelson, the Rev. Charles C. Harriman (rector), Archdeacon Brooks, Dean Larned, the Rev. Leonard W. Richardson LL.D., the Rev. Charles M. Nickerson, D.D., and the Rev. Pascal Harrower. The body remains in a vault at Rural cemetery, awaiting interment in the spring.

Dr. Battershall was born in Troy, N. Y., in 1840, the son of Ludlow Andrew and Eustatia Ward Battershall, and was graduated from Yale in 1864. He was made deacon in 1865 and priest in 1866 by the Rt. Rev. Horatio Potter, D.D., Bishop of New York. In 1866, he was graduated from the General Theological Seminary. For two years he was assistant at Zion Church, New York City, going in 1868 to his first rectorship, that of St. Thomas' Church, Ravenswood. From 1869 to 1874 he was rector of Christ Church, Rochester, then being called to St. Peter's Church, Albany. In 1911 he became rector emeritus of that parish.

During his incumbency in Rochester Dr. Battershall was a member of the Standing

Committee of Western New York. Union University bestowed upon him in 1877 a doctorate in divinity. For twenty years he was a trustee of Hobart College, and he served as Archdeacon of Albany for two years. He was married in 1864 to Anna Davidson, who died eight years later.

INTINCTION IN SACRAMENTO

WHEN CERTAIN of the clergy in the diocese of Sacramento asked Bishop Moreland to approve the practice of Intinction, he first entered into an extensive correspondence, exchanging letters, among others, with Bishops Nelson and Nichols and Dean Roussaniere, and has recently made the following answer, summarizing his views:

"The administration of the cup has presented difficulties in all ages. Teetotalism, fear of contagion, laymen's beards, flies in summer, lack of proper matter have been quoted, now by Protestants, now by Romanists, to justify a substitute for wine or even withdrawal of the Cup from the people. It would be easy to regard these scruples as unworthy, but they have frequently come from sincere Christians, and they arouse sympathy among many who are not themselves disturbed by such considerations. There is a new alertness at present about the spread of disease, growing out of germ theories. Legislation against the common cup has been enacted in many states. Prohibition sentiment looks toward a more sparing and guarded use of wine in Holy Communion, and among most Protestants has banished it altogether. In a few places this leads to a strange unscriptural, un-Anglican development. Some raise the Cup and give it back untasted. Some stay away from Communion. People will substitute pious intention for actual reception of the sacrament, and so by a new road will reach Roman practice.

"'Drink ye all of this' is our Lord's command, and must stand supreme over all fears. Separate cups destroy the sense of the unity of the common Life. Several cups, needed at times for distribution, does not destroy this sense. The use of the purificator is helpful but does not pretend to be an antiseptic. Intinction is an ancient Christian custom, commonly used in times of epidemic, and permissible at any time with sufferers from contagious disease. It meets sanitary conditions perfectly, but is not a practice pleasing to the average Christian mind. When God gives new truth in science we must recognize it, not blindly clinging to established custom; but intinction can never be commended as the normal universal method of administration, because of involving a departure from the act of drinking commanded by our Lord, and also instinctively an offence to our sense of complete dependence upon His word.

"Personally I do not share the fears which some entertain in connection with the Cup. I accept the statement of Sir William Church, President of the Royal College of Physicians, read in my hearing to the Lambeth Conference by the present Archbishop of Canterbury, to the effect that no cases of recorded disease have ever been traced to the sacred chalice, that the danger of partaking is unappreciable and insignificant, not to be compared with that associated with railway coaches and the contacts of common life, and almost wholly removed by use of the purificator.

"My conclusion is that, without authorizing the practice of Intinction in the diocese, I should not feel that any priest who felt called upon to use this method in his own parish church, and was willing to assume conscientious responsibility for the same, was in any way to be blamed or subject to

discipline. Yet I feel that such priest ought to explain to his people that the practice is exceptional, is intended to meet the scruples of certain very sensitive persons, that it will be used for a period with the hope that it will lead to far larger number of communions, and that after experience it may be continued or abandoned."

DEATH OF REV. C. Y. GRIMES

THE REV. CHARLES YSLA GRIMES, rector of Trinity Church, Tacoma, Wash., died on the morning of March 23rd, after twenty-seven years of active service in the ministry. A requiem service was held for the family and members of the parish on the following Saturday morning, and a public funeral was held in the afternoon from Trinity Church.

Mr. Grimes was a graduate of Columbia College, and of the Western Theological Seminary, leaving the latter institution in 1893. In the same year he was made deacon and advanced to the priesthood by Bishop Spalding. His first work was as rector of the church at Cripple Creek, Colorado, whence he went to Trinity Church, Denver, in 1897. From 1900 to 1902 he was Archdeacon of Colorado, and for the following nine years he was general missionary of the diocese of Olympia. In 1911 he assumed his final cure, at Trinity Church, Tacoma. He also served as Secretary of the Standing Committee and was a member of the board of trustees in the diocese of Olympia.

BISHOP'S SON FATALLY INJURED

THE SAD NEWS is received from New Orleans of the fatal injury by automobile accident of Davis Sessums, Jr., 14 years old, son of the Bishop of Louisiana. The accident occurred on Saturday afternoon, March 20th, and the child died at the Pouro Infirmary on the next evening. When taken to the hospital he was able to tell his name, and added that his father, the Bishop, was ill and ought not to be told of the accident, while requesting also that the news be broken to his mother as gently as possible. He lingered one day and died on Sunday afternoon. The funeral service was held Tuesday afternoon at Christ Church Cathedral, which was completely filled for the service. Organizations of boy scouts and of a military academy were in the funeral procession from the residence to the Cathedral.

Davis Sessums, Jr., the youngest son of Bishop Sessums, was born in Louisville, Ky., October 28, 1905. He was not strong and had been ill during much of his life, but was both manly and gentle. "His prevailing characteristic," writes a friend, "was a deep and truly unusual sense of responsibility; and no friend of his, child or man, ever felt uncertain about where he would be when duty called."

PRELIMINARY WORLD CONFERENCE

THE SPIRIT of God is moving over the chaos of the divisions of Christians and slowly, but surely, the world is coming to see that only by universal obedience to Christ's new Commandment of Love is there any hope for the future of civilization and for enduring peace and righteousness, international, industrial, or social; and that only the visible unity of Christians can convert the world and establish that new Commandment.

So the World Conference on Faith and Order seems now assured, and a preliminary meeting will be held, God willing, at Geneva, Switzerland, on August 12th. All the great family groups, save one, of the

Churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and tongue. Invitations have been accepted by all Europe, Australia, and America, all Christian Asia and Africa, and the islands of the sea. The languages of the delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Roumanian, Bulgarian, Serbian, and perhaps Armenian and Arabic.

The Commission of the American Church has frequently urged the paramount need of prayer. It now especially begs that all the Christian world will make the next Feast of Pentecost, or Whitsunday, May 23rd, a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva and guide the diversity of race and tongue, of modes of worship, of credal statements, toward visible harmony in the one Faith they all share in common. "And we urge our brethren of the Roman Catholic Church to join with us in prayer that day. We are grieved that they will not be represented officially at Geneva, and we know that our grief will be shared by many thousands of them, all over the world, who are looking with eager hope to this movement."

BEQUEST

THE WILL of Miss Sarah Cornelia Townsend of Milton, Mass., has recently been filed in the Norfolk registry of probate at Dedham, and contains the following bequests: St. Luke's Home for Convalescents, Roxbury, \$1,000; Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, \$2,000; All Saints' Church, Dorchester, \$1,000; General Clergy Relief Fund, \$3,000; Church Home for Orphans and Destitute Children, South Boston, \$1,000; Episcopal City Mission, Boston, for the benefit of sailors, \$1,000; for other uses, \$500 additional; Home of the Good Shepherd, Saratoga Springs, N. Y., \$300; Boston Seamen's Friend Society, \$1,000; Convalescent Home of the Children's Hospital, Wellesley Hills, \$500; St. Ann's Church, Dorchester, \$5,000; Rev. A. George E. Jenner, rector of St. Ann's Church, Dorchester, \$2,000.

MEMORIALS AND GIFTS

THE NEW pavement in the lady chapel, at the Church of the Advent, Boston, with the memorial tablet just erected, was recently solemnly blessed. The pavement outside the communion rail is given by Miss Elsie Grubb, of Philadelphia, in memory of her mother, Ellen Grubb. A brass tablet at the gospel side of the sanctuary bears this inscription under an armorial device:

"ORA PRO ANIMA
DANIEL D. VAN ALLEN, LITT.D.
NAT. A. D. MDCCCXXXIV.
QUI IN CHRISTO OBDORMIVIT
A. D. MDCCCXCIII.
R. I. P.
✠
HOC PAVIMENTUM
D. D. D.
A. M. D. G."
FILII UNICUS

THE CHURCH in Wyoming has recently received from the Church of the Holy Trinity, Philadelphia, a handsome silver Communion service, a bequest from Phebe H. Ashbridge. This gift, deeply appreciated, has been sent to St. George's Church, Lusk.

THE FINE PROPERTY of the Girls' Friendly Society at Pine Lake, Michigan, has been enriched by two recent gifts. Mr. John McKibbin, a former citizen of Detroit, has

paid off the large mortgage which has burdened the property for years, and his daughter has presented to the society a steam launch for use on the lake during the vacation season.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Annual Meetings—Bishop Demby—A New Rectory

ANNUAL PARISH meetings occur early in April. Interest this year centers unusually around the election of delegates to the annual council, whose position should be something more than a mere honor. The parishes will elect their full quota, with urgent instruction to attend.

BISHOP DEMBY says in the *Southwest Churchman*, his official leaflet: "There is no greater and a more needed field for domestic missionary efforts than Arkansas and the Province of the Southwest. We need schools, chapels, hospitals, orphanages, and parish houses for Christian community service work. We believe the Church is going to stand by this work to which she has called us."

CHRIST CHURCH parish, Little Rock (Rev. John Boden, rector), has purchased for a rectory a house conveniently located, but the rector will not take up residence until early fall. The old rectory has been used for several years as a parish house.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Palm Sunday and Time Schedules—Floods Follow Snows—Church Schools in Contest—Dr. Correll on Japanese Conditions

GREAT CONFUSION existed all through the diocese in regard to the time to attend services on Palm Sunday. The Federal Government repealed the wartime daylight saving law, but the State of New York did not do so, although such action was confidently expected because of the continued and determined opposition to changing time from the farmers. Some municipalities passed local ordinances for changing the clocks on various dates. Railroad companies are endeavoring to compromise by running local trains on New York time and through trains on Eastern Standard time. As a concession to farmers, milk trains are to be run on Eastern time. Some churches will adhere for the present to Eastern time, others will at once adopt State time, with the possibility of meeting another change within the week. In one city daily papers have announced on authority of the Roman Catholic bishop that Roman churches will hold services by Eastern time and on the authority of the president of the ministerial association that Protestant churches will follow State time. No one has spoken for the Episcopal Church and members of most parishes are trying to settle the time-honored controversy, "Is this Church Catholic or Protestant?"

SPRING FLOODS have begun to supersede deep snows in making worship difficult. All Saints' Chapel, New Hartford (Rev. Romeo Gould, priest in charge), announced no services in the chapel on Passion Sunday on account of the flooded basement.

THE THREE months' contest between the Church schools of St. Paul's, Waterloo, and Trinity, Elmira, ended in victory by a narrow margin for the latter. The prize, a fine framed picture of the Bishop of the diocese, now hangs in the parish house.

THE WOMAN'S AUXILIARY of the second district, meeting in Trinity Church, Utica (Rev. Romeo Gould, rector), on March 12th, listened with great interest to an address by the Rev. I. H. Correll, D.D., of Japan, who has charge of publishing work in Tokyo, and by forty years' residence is well qualified to testify of conditions there. He told his hearers that many people had very wrong ideas of Japan, and corrected some popular errors. He gave instances which showed that the Japanese appreciate the work this country is doing for them, and told of his own work of publishing books in the Japanese language. A pledge of \$50 as a special for his work was made. It was announced that an institute would be held in Utica the latter part of April to train leaders for mission study classes, and also that the Junior Auxiliary would entertain at an early date to raise funds to send delegates to the Geneva Summer Conference.

BISHOP FISKE has returned to the diocese after an extended noon-day preaching tour. Counting on good roads with the opening of spring, he has arranged a crowded schedule of work in the diocese.

FLORIDA

EDWIN G. WEED, D.D., Bishop

Developing Parish Work at Jacksonville—Council Will Not Meet at Live Oak

THE CHURCH of the Good Shepherd, Jacksonville, is planning an extensive work in connection with the \$85,000 plant being added to the present parish house.

LIVE OAK finds itself unequal to the effort to entertain the council in May, and the Standing Committee and Bishop will at an early day appoint the place of meeting.

MANY CHURCHES have been closed by the health department for one or more Sundays.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

St. John's Parish, York

MEMBERS of the York Rotary Club were guests recently of the rector of St. John's Church, the Rev. Paul S. Atkins. After luncheon in the parish house, Mr. Atkins spoke upon the Nomenclature of the Ministry, tracing names and titles from early Hebrew times to the present day. The programme concluded with an organ recital by Mr. George H. Clark, organist of St. John's. Both rector and organist are members of the club. At the annual meeting of the Social Service Club of York the rector of St. John's was re-elected president. Following business came an address by Mr. John Kendrick Bangs on the American Spirit Abroad.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Approaching Brotherhood Campaign

ON INVITATION of Bishop Morrison, the Brotherhood has arranged in Iowa, immediately after Easter, the training campaign for laymen so recently successful in other dioceses. Mr. George C. Murdoch, the secretary now in Western Illinois, will take the Mississippi river towns in Iowa. Mr. P. J. Knapp, with headquarters in Omaha, will work the Missouri river towns. Mr. Lawrence Choate, 715 Prospect road, Des Moines, will visit ten parishes in central Iowa. Some two hundred picked men will be reached, and a large number of young men not heretofore active in service will be added

to the permanent working force of the diocese. Correspondence regarding this work should be addressed to Mr. Choate.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Chancellor Elected—Diocesan Paper—New Altar Erected—Pipe Organ Installed

ON THE Bishop's nomination the electoral body of the Cathedral on Tuesday, March 16th, elected the Rev. St. Clair Hester, D.D., rector of the Church of the Messiah, Brooklyn, to be chancellor of the Cathedral, succeeding the Rev. T. G. Jackson, D.D., resigned.

THE SECOND issue of the *Long Island Churchman*, the new diocesan newspaper, appeared recently. Filling a need in the life of the diocese, now that it has been auspiciously begun it will not likely fail to receive necessary support. The editor is the Rev. George F. Bambach, rector of the Church of the Holy Apostles, Brooklyn; and the business manager is Mr. Richard C. Ellsworth, of the Brooklyn *Daily Times*.

A NEW ALTAR placed in the Church of the Holy Cross, Brooklyn, was dedicated on Palm Sunday morning. Archdeacon Webb officiated at the request of the priest in charge, the Rev. James Williams.

A PIPE ORGAN, formerly in the Sunday school building of St. Peter's Church, State-street, Brooklyn, has been rebuilt and erected in St. Gabriel's, Hawthorne street. Two new stops were added, and the organ divided into two manuals. The cost of removal and re-erection, with improvements, was above \$1,000.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bp.

Executive Council Plans for Diocesan Missions

THE EXECUTIVE BOARD of the diocese had its regular monthly meeting at Roanoke on March 19th. A great deal of routine business was transacted, but missionary work in the diocese was the subject of main importance. The sub-committee on missions had made an exhaustive survey of the work. To set a salary of \$1,500 and house for a minister with dependent family, and \$1,000 and rectory, if there be one, for a minister without dependents, as the diocesan minimum, the Executive Board offers to give where necessary one dollar of appropriation (or increased appropriation) for every dollar of increased pledges from the parish until the minimum be attained, provided, that an annual every-member canvass be made for missions and for self-support. It was also resolved that clerical or lay services be regularly given each month in every vacant church and mission, under direction of the Bishop and with the cooperation of this Board; with the aim of securing the services of a regular minister. A third resolution required the vestries or committees asking an appropriation of missionary funds shall with the application send a statement that an annual every-member canvass for missions and for self-support is made—in conjunction with a preaching mission if that be possible. No appropriation will be made without assurance that this canvass has been or will be made. The policy of the Executive Board will reduce such appropriations 10 per cent. yearly unless reason be shown to the contrary. It was resolved also that automobiles purchased for parishes from the missionary funds should remain the property of the diocese, and be removed from parish to parish as need arise. The vestry of the parish

to whom the machine is loaned shall agree to keep it in running order and return it in good condition, barring natural wear and tear. These machines shall all be sold and replaced before they become so worn as to be a great tax on the parish bearing the up-keep.

Another resolution provided that earnest effort be made through parish records and the press to locate communicants separated from any organized congregation, and that the Bishop be asked to appoint some person to receive and file the names and addresses of such "lost communicants". Opportunity will be given persons thus located to contribute toward the missions of the Church.

The next diocesan council will be urged to establish a diocesan paper, to have at least six issues annually; to contain a letter from the Bishop, if it be his pleasure; a bulletin showing the standing of parish financial obligations to the diocese; a report of the work of the Executive Board; and matters of interest in the diocese and the Church at large. It will be recommended to each parish that the vestry subscribe to this paper for every family, putting the cost in the parish budget, and that the executive Board send this paper to every rector and treasurer and to such scattered communicants as fail to subscribe.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Burial of Rev. G. K. Johnson—Akeley Hall Reopened—St. Luke's, Kalamazoo—Diocesan Executive Council Planned

THE REV. GEORGE K. JOHNSON, late rector of St. Paul's Church, Chillicothe, Ohio, who died February 19th, was buried in Grand Rapids, he having entered the ministry from St. Mark's parish, of one of the oldest and most faithful families whereof he was a member.

AKELEY HALL, the diocesan school for girls, was reopened on March 17th, after being closed on account of influenza and scarlet fever for several weeks in the midst of a prosperous year. Its sessions will continue until the middle of June.

THE CONGREGATION of St. Luke's, Kalamazoo, has purchased property immediately adjoining the church for a rectory and will occupy it in May. The old rectory will be sold. An important meeting of the diocesan Board of Religious Education was recently held in St. Luke's parish, when an outline course for college and normal students, as used by Mr. H. L. Dibble in St. Luke's, was recommended to the Department of Religious Education in the general Church. The survey lately completed by the diocesan board shows many places without clergy or services and without Church schools of any sort. The vital importance of reaching these points and instructing the young people is fully realized.

A DIOCESAN Executive Council is proposed for this diocese and the plan is likely to be introduced at the convention in May. Legislation is also likely to be started making possible the minimum salary in parishes unable to pay it as well as in the mission stations.

THE STANDING COMMITTEE has filled vacancies by electing to its membership the Rev. W. F. Tunks of St. Paul's, Muskegon, and Wm. H. Jones of Grace Church, Grand Rapids.

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"It would be a serious mistake to limit the thought and the activities of our delegates by instructing them before they go to the convention."

Oakfield (Rev. Curtis Carlos Gove, rector), confirmed a class of thirty, the largest offered since the parish was founded in 1856.

Mr. Gove has been rector of St. Michael's nearly thirty-one years. He once presented a class of twenty-five to Bishop Cox, and twice he prepared a class of twenty-two for Bishop Walker.

WYOMING

NATHANIEL S. THOMAS, D.D., Miss. Bp.

New Parish Soon at Green River—Junior Chapter B. S. A. at Rock Springs—Services Begin at Worland

BEGINNING with the first of March, St. John's Church, Green River, becomes entirely self-supporting, as the outcome of continued growth during the past three years. In February 1917 the Rev. W. Hewton Ward took up the work, and in exactly three years has achieved a self-supporting mission which, as soon as canonical requirements are met, will make application for admission as a parish. During these years the Church has kept pace with the enormously increased opportunities in the town, due to establishment of the potato industry and the increased business of the Union Pacific Railroad. The mission purchased a rectory in 1918, and the church has undergone extensive repairs. St. John's is one of those rare missions which has its apportionment always fully paid up.

A JUNIOR CHAPTER of the Brotherhood of St. Andrew has been organized at the Church of the Holy Communion, Rock Springs.

A RECENT SURVEY in Worland disclosed in that town seven communicants and about twenty baptized men and women of the Church. Work started by Archdeacon Dray and the Rev. Alan R. Chalmers of Thermopolis, will be continued regularly by Mr. Chalmers, who will have a confirmation class in a short while.

The Magazines

IN THE March number of the *Constructive Quarterly* old Cambridge men and adepts in ecclesiastical historical studies are likely to turn first to Professor Foakes Jackson's genial appreciation of one of his own teachers, the late Professor Gwatkin, all the more valuable because of its discriminating perception of the limitations of that scholar's liberalism and of the tradition of Churchmanship he so worthily represented. Gwatkin respected every man's right to his own reasoned opinion, if only it were "reasoned", but careless thinking and, yet more, careless writing he abhorred, and he pursued humbug and cant wherever he found it, present or past, with forthright denunciation. "History," observes Professor Jackson, "will in the end prove a great reconciler of the Churches when it is told truly and candidly. And it is Catholics like Acton and Protestants like Gwatkin who will do the work." Works like the *Catholic Encyclopedia* need not discourage; if they show the task great they show also that it is worth while.

The discriminating anthologist in reviews will perhaps turn next to Dr. Newman Smyth's account of the negotiations and informal approaches which led up to the action of the General Convention on the so-called "Concordat". "Hesitancy with regard to the proposed Concordat may arise in the minds of some on account of its possible consequences," Dr. Smyth says toward the close. But, he thinks, "the argument for

consequences is too often overworked." "The tragedy of history has ever been the prophecy also of history, and again in this time the tragedy of the world's fallen civilization is become the prophecy of the new age of Christianity."

It is in India, writes Dr. Sherwood Eddy, that to-day "the greatest advance is being made toward the realization of corporate reunion", and he goes on to tell how at Travancore in South India, in spite of long rivalries and many 'isms "as earnest and as conscientious as the Inquisition", a new day is dawning. The South India United Church already brings into formal unity the Free and Established Churches of Scotland, the Dutch Reformed, the Congregationalists, and the Swiss. This Church had been conferring with the Presbyterians and the followers of the American Board and now a plan of union with the Indian Anglicans has been formulated and has found, Dr. Eddy says, favorable Episcopal consideration. Further, out of this last move-

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ment has come an invitation to the Reformed Syrian Church, traditionally founded by St. Thomas the Apostle, which "would bring its wealth of tradition into the united body and lift it out of its provincial isolation into the wider national life of India". The Lambeth Conference will hear more of this.

Though we pass over articles by the late Dr. Harold Hamilton, Dr. Tennant, Dr. Shailer Mathews, the Methodist Bishop McConnell of Denver, the Dutch Dr. Brouwer, Dr. Buckham, and Dr. Cadoux, a word must be said of Professor Deslandres' genial account of a work in which he himself bears an active and had, if our memory serves, an initiating part, the "Social Weeks" of France. From year to year since 1903, except as interrupted by the stress of war, these "Weeks" for social discussion under Church auspices have been held in various French cities. This year the meeting is in Metz. The practical success met in developing the social philosophy of Catholicism has found emulation in many lands. The torch has been carried even to distant Poland and to Uruguay beyond the western sea. B. W. W.

A GOOD FRIDAY PARADE IN SEATTLE

"Is it NOTHING to you, all ye that pass by?"

The idlers on the benches stirred and dragged themselves up, their heavy-booted feet crunching the orange peel and the shells and striped paper bags. Something was happening in Pioneer Place.

The Totem pole loomed up stiff and solitary; the fading light, a dull gray slipping far back into the shadows over the Sound, gave the big buildings a dark and deserted appearance; but there was still enough to start a glint on a golden cross. And the idler blinked at the strange phenomenon of the cross, there within ten feet of where Chief Seattle gazes with mystical eyes into a great beyond.

The square changed in an instant. Few had noticed that mingling with the flannel-shirted, heavy-eyed inhabitants of the square, whose daily music is the piping of the popcorn stand, interspersed with the vigorous visits of the Salvation Army, were women, plainly but neatly clad, holding Prayer Books, and women with Prayer Books are only to be seen in Pioneer Place on Sunday noon, waiting for cars. And automobiles drew up quietly at the curbstone and nobody got out of them.

"Is it nothing to you?"

A handsome, strong-featured priest is pointing to the cross and then to the sky. A surpliced crucifer clutches the cross with both hands, proud of and trembling with his office. Fifty men lift their voices and sing "There Is a Green Hill Far Away".

Many a green hill, many a church, many a home. But always far away. And the idlers bring their cigarette-stubs and their pipes and mingle with the well-dressed throng.

Just so at Calvary on the first Good Friday that crowd gathered, for what it knew not, and gazed with dull understanding at the cross, while the faithful wept.

"Men crucify Christ for the sake of gold."

A curly-haired, thin-faced seafarer laughs and a logger spits derisively right there where he stands.

"For gold."

They laugh again, and the logger nudges a little wondering Italian, black-browed and sallow-faced, who, understanding noth-

ing of what is said, watches, watches, watches the failing light play upon the little golden cross. There are many churches in Italy.

"Men crucify God with thoughts. Men know when they sin. The blessed Saviour died for you, my brothers, for you, my sisters, for every man, woman, and child."

It was not a new story. The logger seemed to have heard it before, and he chewed thoughtfully on his pipe stem; and the sea-faring man leaned a little away from him and toward the speaker. Back in Cornwall and Devon and across the fields in Norway there are Sunday schools.

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neighborhood makes no pretence at aristocracy. It takes such evening pleasures as it possesses in the eyes of all men, upon the sidewalk, in glittering saloons, where the glasses of beer are long and only cost five cents and a man plays the piano and no one cares how you are dressed.

But the lights are going full, and along the street, between the oyster palaces and the glittering eating and drinking houses, comes the cross, catching the light from cafe and store, and throwing it back again to the stars. A tow-headed Swede, in a one-time plaid mackinaw, ceases his argument with the pianist, and moves speculatively to the sidewalk, where the fifty men of the Brotherhood of St. Mark's are singing something that sounds familiar. The pianist runs his fingers idly over the keys, and the long line at the bar pauses a minute in its bedlam of low, growling conversation.

"Is it nothing to you?"

* * * *

And the strange procession moves along, the stalwart priest in the front, and the Brotherhood following behind the cross, through the streets where lights are bright and the population weary.

Up to the church doors, where the organ is pealing forth "There Is a Green Hill", inside where the congregation waits, and the Easter lilies are hidden, ready for the glorious festival to-morrow of the risen Lord. And the song of the Brotherhood mingles with the music of the organ and the voices of the choir at the foot of the cross. And the church door stays open.

"Is it nothing to you, all ye that pass by?"—*Exchange.*

HEALTH AND MORALE

I FEEL THAT we are at the dayspring of a new and glorious era in all that pertains to health and the vital possibilities of a great people, and are ready as never before to respond understandingly to the great Teacher's promise: "I came that ye might have life, and that ye might have it more abundantly." The abundant life must come through physical as well as mental and spiritual health. As we emerge from the forces of havoc and death, the impelling thought and aspiration of the hour are reconstructive, renewing, expansive. There is an eagerness to look forward, to move upward, to restore and heal.

The swift advances in the science of surgery and medicine, the quickened humanities of world-wide relief, have bequeathed to us an inspiration to cure and prevent disease, to build up and make strong, and unless we act upon it we are disloyal to the war's greatest spiritual triumph. We must be instant to grasp the miraculous things done to prevent disease in vast bodies of men. We must appropriate and practically apply the marvelous reduction of war deaths from infectious conditions. We must practise scrupulously the object lessons given by military camps in all matters of health precautions which have so successfully maneuvered against communicable disease through the common essentials of water, air, food, clothing, sewage, exercise, and inoculation. Typhoid and many germ diseases are no longer more destructive than the enemy's guns and gas. These are negligible foes through persistent sanitation and other prevention practicable for every community.

We have learned that military morale is chiefly another name for health, for the healthy are seldom downhearted or deficient in courage. Morale is a good watchword

under which to rally.—CATO SELLS, U. S. Commissioner of Indian Affairs.

PUTS CHURCH PAPERS IN LIBRARY

A FAITHFUL Churchwoman in an Eastern diocese after reading her three Church papers takes them to the public library. But before giving them she places some variation of the following, neatly typed, on the cover:

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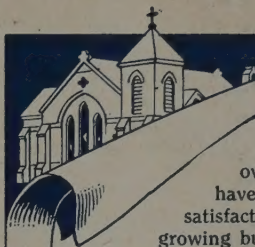
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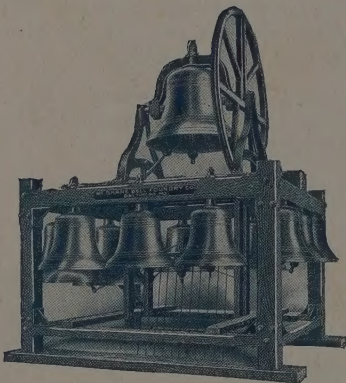
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